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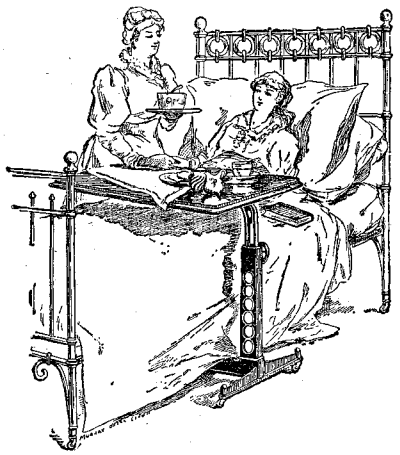

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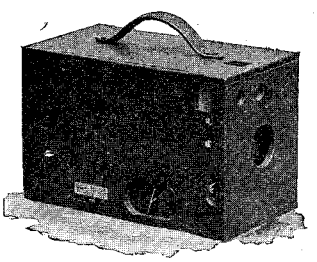

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The Outlook

Published Every Saturday

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WHEN the Pacific Funding Bill was pending, its advocates said that the Government must either accept its provisions and extend its loan to the roads for eighty-odd years at two per cent. interest, or else pay off the first mortgage bonds and take possession of the roads. No sooner, however, was the bill defeated than its advocates began to urge other alternatives. One of these has been accepted by Attorney-General Harmon. After some negotiations with the Reorganization Committee of the Union Pacific, an agreement has been reached by which immediate steps will be taken to foreclose the mortgage upon this road and sell the property at public auction. The debt of the Union Pacific to the Government is now $69,000,000. The Reorganization Committee has guaranteed the Attorney-General that the road shall bring at auction such a sum as will give the Government $45,750,000. If the property brings at the auction more that the sum guaranteed, the Government is to have the benefit. Attorney-General Harmon commends this arrangement on the ground that it will return to the Government the original principal of the Union Pacific bonds and three and one-third per cent. simple interest thereon from the date of their issue. He does not bring out the fact that the Government has all along been paying six per cent. interest on these bonds, and that the total sum paid out exceeds by over $23,000,000 the sum which the Reorganization Committee offers to pay back. The effort of the Attorney-General to make the bargain appear an attractive one to the Government has perhaps created new prejudice against it. Some members of Congress declare that the Attorney-General has no right to dispose of the road in the manner proposed. The present law, they say, provides that unless the debt is paid in full, the Attorney-General must foreclose the Government's mortgage and the Secretary of the Treasury pay off the prior liens. Upon this legal question we have no definite opinion to express. It would seem that the right to dispose of the property belonged to Congress, and that Congress should decide whether the roads should be sold or held. But, whatever decision is reached, it is gratifying to know that the Union Pacific can be sold on terms more favorable than the Funding Bill proposed.

❀

The debate in the Senate on the Nicaragua Canal Bill has brought out some important facts. The bill calls for a guarantee on the part of the United States of the company's bonds up to $100,000,000, and a subscription by the United States for $70,000,000 worth of stock, with a resulting nominal control over the undertaking. It must be remembered that the estimate of the Government engineers, who have made a partial examination of the route and plans, is that $135,000,000 would be needed, while the officers of the company assert that the cost would be only between $60,000,000 and $80,000,000. Senator Turpie pointed out this and other discrepancies, asserting, for instance, that the rights of the company were not worth acquiring, that it had no land title, but a mere license to do the work, and that the existing railway owned by the company is partly under water, built on rotten ties, and overgrown with tropical vegetation. That no adequate knowledge is before Congress as to the probable cost and engineering difficulties is perfectly apparent. More than this, it now appears, through a com-

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munication from Mr. Roderiguez, Minister at Washington from the new confederation known as the Greater Republic of Central America, that Nicaragua holds that the contract between itself and the Maritime Canal Company stands squarely in the way of carrying out the provisions of the bill now under consideration. It is one thing to believe that a Nicaragua Canal is the true route for interoceanic communication, and to hold that such a canal should be under the control of this country; it is quite a different thing to demand that the United States should go into partnership with the present company. The history of the Pacific Railways furnishes all needed comment on this kind of partnership. The first thing to be done is for our Government, through a competent commission of experts, to find out whether the general plan is practical and what it would cost; then, if the time is ripe, let the canal be made by the United States and owned by the United States. We want no Panama Canal scandal here, nor do we want any semi-partnership in the dark with a commercial company. If the thing is worth doing, let it be done in a straightforward way with sound financial and engineering management.

❀

The exciting Senatorial contest in Illinois has ended in the election of Congressman William E. Mason, in whose favor Alderman Madden retired. It must not be thought, however, that Mr. Mason's election was a victory for the Madden forces. These transferred their support to Congressman Lorimer, of Chicago, who has been the very center of the Republican ring in that place. The rejection of Lorimer was a second and most important defeat for the machine. Congressman Mason was not, indeed, regarded as the best of the candidates before the Legislature. His intellectual and moral standing was about half-way between that of Mr. Hitt at the top, and Messrs. Madden and Lorimer at the bottom. Anti-monopolists criticise him severely for alleged service of corporations while holding public office, and moralists criticise him severely for the coarseness of his wit; but both classes rejoice over his victory as against that of the Chicago ring. The defeat of the latter was due chiefly to the efforts of the Municipal Voters' League of Chicago—the organization which did such effective work in the last Aldermanic campaign. It published in full Madden's record in the Common Council, and aroused the conscience of the State against him and the machine back of him. This work of the League was vigorously supported by the McKinley press of the State, which pointed out with great effectiveness that Madden and Lorimer and the machine supporting them were part of the inter-State combination which fought so fiercely to prevent Mr. McKinley's nomination. The contest settled down to one between the rank and file of the Republican party and the professional politicians who have assumed dictatorship. The result, as one prominent Chicagoan writes us, "must be considered a very notable occurrence. It is one of the first laps of a rising tide of municipal conscience."

❀

The Senatorial elections in other States last week were, happily, less exciting, because less perilous. The most important of these was in North Carolina, where Senator Pritchard was re-elected by a bare majority, due to a combination between the Republicans and a portion of the Populists, who owed their seats in the Legislature to Republican support. Although Senator Pritchard is pledged to vote with the Populists on the silver and currency questions, he will support any tariff measure the Republican party agrees upon, and his vote, together with that of Senator McEnery, the protectionist Democrat from Louisiana—the old leader of the pro-lottery forces—gives the high-tariff advocates control of the Senate. In Delaware the free-silver men have won an unexpected victory in the election of General Kenney to fill the vacancy caused by the opposition of Mr. Addicks to Colonel Dupont. There may be an effort among Republican Senators to reverse their decision that Colonel Dupont has not been duly elected to the seat, but such a reversal is not probable. The election of General Kenney as against the anti-silver candidate, Mr. Saulsbury, is said to have been due to the influence of Mr. Bryan. In Kansas the Populists have retired

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Senator Peffer, and elected in his place W. A. Harris, formerly Congressman-at-large from Kansas, and the unquestioned leader of the conservative wing of the Populist party in that State. Colonel Harris is a Virginian by birth, and was an officer in the Confederate army. His election as Senator from Kansas is perhaps the most striking illustration yet offered of the disappearance of old issues from the political horizon in the West. In Indiana, Charles W. Fairbanks, the temporary Chairman of the Republican National Convention, has been elected to succeed Senator Voorhees. Mr. Fairbanks is the first rich man to represent Indiana in the Senate. He seems to stand high in the regard of all classes. The re-election of Senators Platt, of Connecticut, Gallinger, of New Hampshire, Jones, of Arkansas, Hansbrough, of North Dakota, Vest, of Missouri, and Teller, of Colorado, was practically uncontested.

❀

Governor Pingree's message to the Michigan Legislature fairly bristles with suggestions of reform. For the overthrow of bossism he urges the South Carolina system of direct primaries. Nomination by conventions, he points out, means nomination by active politicians and by the private interests which employ them. He would have the names of candidates at the primaries printed upon an Australian ballot, and this enable all the voters to take part in the primaries, with the same assurance of fair play they now have at the regular elections. In regard to taxation, Governor Pingree recalls the observation made by his predecessor, Governor Winans, in 1891, that the property of corporations taxed under special laws is not burdened half as heavily as the property of individuals taxed under the general law. Governor Pingree states that this abuse remains unrectified. The railroads of Michigan, he says, are paying less than one-quarter of one per cent. on the estimated cost of their property. He recommends that they be assessed by the State Board and taxed at the same rate as private property-owners. In Indiana, where this system is employed, the railroads, with an aggregate value less than those of Michigan, pay three times as much yearly into the public treasury. In regard to railroads, Governor Pingree further recommends that passenger fares be everywhere reduced to two cents a mile. He urges that if through passengers are entitled to this rate, local passengers are also. The cost of serving the latter is no greater than the cost of serving the former. In regard to corporations enjoying municipal franchises, Governor Pingree makes a series of recommendations by which service at reasonable rates may be secured throughout the thirty-year period for which the franchises are granted. The public, he urges, should reserve the right to regulate charges; should require that the plant be constructed under public supervision so that the actual cost shall be known; should forbid the issue of bonds to an amount greater than half the cost of the plant; should require the corporation to make public its accounts; should provide that no new franchise be granted before the expiration of the old; and, finally, should forbid the granting of franchises without the approval of a majority of the voters.

❀

While bills to establish the referendum are meeting with defeat after defeat, the principle of the referendum is quietly making headway. In a very literal sense, its kingdom is being established without observation. Almost unnoticed by the daily press, the principle of the referendum was tried on a very comprehensive scale in many of the Western States at the recent elections. In California, the woman's suffrage amendment, previously reported upon, was but one of half a dozen measures submitted to the voters. The results upon the others have at last been tabulated, and run as follows: Amendment I., to abandon the California plan of taxing mortgages as a part interest in the estate mortgaged, was defeated by a vote of 63,000 for to 162,000 against. The wealthier classes generally favored the amendment, and urged that if mortgages were exempted from taxation the debtors could borrow on better terms. The small property-owners, however, as a class, took the position that the owner of the mortgage is in fact a part owner of the property mortgaged, and must be taxed as such, or else he is permitted to

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"dodge" his share of the public burdens. Amendment II., to permit the use of voting machines, was adopted by a vote of 121,000 to 78,000. Amendment III., to limit the liability of corporations to their creditors, was defeated by a vote of 82,000 to 109,000. Amendments IV. and V., granting increased powers of self-government to the city of San Francisco, were adopted by a majority of 36,000 in a vote of 176,000. Amendment VI., providing for woman's suffrage, was defeated by a majority of 26,000 in a vote of 246,000. Upon most of the amendments the vote was about thirty per cent. short of that cast for Presidential electors. Except upon the question of woman's suffrage, the immigrant voters in the large cities generally failed to express their preferences. In California, as in New York two years before, the referendum seemed to carry with it its own educational qualification. Those who had no opinions on the measures submitted left the decision to those who had. In Washington, Montana, Idaho, and Colorado the constitutional amendments submitted were of less importance, and brought out smaller votes. In all cases, however, the decisions were at once accepted as showing what public sentiment demanded upon the measures in question. The only point of National interest which they brought out was the disposition of the voters to vote "no" when they were in doubt. As a rule, American voters are conservative.

❀

The past week has been an interesting one in its reflex of the world's opinion on the arbitration treaty between Great Britain and the United States. In this country the interest has naturally been centered at Washington, and, we regret to say, there seems to have been a growing irritation in the Senate, first on account of personal opposition to President Cleveland and Secretary Olney, secondly on account of what is known as "Senatorial dignity," and only lastly on account of any genuine objections to the treaty itself. Regarding Senatorial dignity the most caustic remarks were made by Mr. Hoar, who said:

"A good many of the wisest and best men in all parts of the Commonwealth of Massachusetts —clergymen, members of business organizations, and highly esteemed private citizens—are writing letters to their Senators and are making other public utterances urging the very prompt, rapid ratification of the proposed treaty with Great Britain. But, with all respect, it seems to me that these gentlemen forget that this is a treaty still in progress of negotiation; that the Senate of the United States is a part of the treaty-making power in this country; that its action is a part of the diplomatic action of the United States; and that it is very poor diplomacy, when we are still engaged in such a negotiation with England, and when the action of this country is still inchoate, to have learned, eloquent, heated, impatient utterances coming from the pulpit and the press, and from college halls, urging particular action on the diplomatic representatives of the United States."

It is possible that some of the letters of counsel to Senators have been too imperative, and the irritation of Senator Hoar at the indications of public distrust of the Senate is not unnatural. But it is the truth, however disagreeable it may be for Senators to learn it, that the Senate no longer possesses the confidence and respect of the public which it once enjoyed. A Senate which could not wait a week to discuss a Venezuelan message which threatened war with England need not be surprised if its deliberation over a treaty which promises enduring peace is looked upon with suspicion. Letters and telegrams addressed to Senators should be in form neither mandatory nor threatening; but the protest which they have given rise to is rather a reason for sending them on in still greater numbers, as expressions of opinion and desire. The cordial and prompt ratification of the treaty as it now stands is far more important than any amendments which dangerous delays might secure.

❀

That the public sentiment of this country has already ratified this treaty we cannot doubt. In the East there is but one voice. It has been suggested that the chief disaffection might be found in the Northwestern States, but the principal journal of that region, the St. Paul "Pioneer Press," says:

"It is incomprehensible that American Senators should hesitate about confirming so beneficent a treaty, either in deference to the wishes of Russia or on account of a senseless Anglophobia which has long been cultivated in this country by certain elements for no good purpose, or from the still meaner motive of an unwillingness to put another feather in Mr. Olney's cap. The hearty approval of the Boards of Trade in the metropo-

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lis and other cities, the cordial expressions of several State Legislatures, and the almost unanimous approval of the pulpit and press, everywhere indicate unmistakably the trend of public sentiment."

❀

Turning to England, we find the realization of Stuart Mill's dream in the unreserved indorsement by his countrymen of international arbitration. Mill's idea was that all of the great civilized powers should combine and insist on this method of settling their quarrels. If some obstinate State should refuse arbitration and take to war, then all the other powers should turn their arms against it. On the Continent, even more than in Great Britain, the burdens of war are pressing, and a guarantee in the form of such a treaty as we have just made, of a delay of months between the beginning of the cause of quarrel and the actual beginning of hostilities, would be welcomed everywhere as a relief from an intolerable load. It would no longer be necessary to have forces capable of mobilization at the shortest notice. In France the opinion of the "Éclair" that the United States and Great Britain present a noble example which deserves to be followed by Europe (but especially by France and the United States) finds almost universal acceptance, there being but a few voices like that of the "Soleil," which expressed the opinion that the treaty is purely of Anglo-Saxon interest, and is not inspired by the idea of universal peace. The Austrian press is even more emphatic in its commendation, the "Fremdenblatt" remarking: "It is to be noted as most gratifying that the year after a sharp manifestation of Anglo-American differences a treaty of such a peaceful tendency has been framed." In Germany we have to do with a bureaucratic press paralyzed by the fear of *lèse majesté*, or insult to the Emperor. It is no wonder, then, that the official "Norddeutsche Allgemeine Zeitung" thinks that the European Powers are not likely to follow the example set by Great Britain and the United States. It declares that ordinary diplomacy will suffice to settle monetary disputes, while territorial questions are of very different importance to Europe from what they are to England and America, which are separated by the ocean. While the Russian press has not taken this militaristic tendency, yet the Russian Government has been sufficiently concerned to have its Ambassador call upon Secretary Olney and inquire if the treaty amounts to a treaty of offense and defense, and if it in any way commits the two Governments to an alliance. On the whole, it may be safely said that the *people* are everywhere in favor of arbitration, in the hope of ultimate disarmament, while the despotic powers discourage the first because the second would deprive them of their power.

❀

Brooklyn, as well as New York, is moving vigorously for the establishment of a public library, in which so many smaller places have led the way. The interesting and noteworthy fact is that Brooklyn women have been the chief promoters of the object. The printed list of the officers of "The Brooklyn Public Library Association," chartered for this object under the enabling act passed in 1892, contains the names of women only. They have long held monthly meetings in private houses, and the public sentiment they have striven to arouse has been fostered by their unceasing efforts. Mayor Wurster, at a largely attended meeting in the Academy of Music, January 14, made public his nomination of the Directors of the Association, as provided by law. At this meeting Mrs. Mary E. Craigie, President of the Association, was named with especial commendation for the vigor with which under her lead the associated women had pressed the undertaking. A Citizens' Reception was given on this occasion to Mr. Andrew Carnegie, who, as the chairman, ex-Mayor Boody, said, had given nearly $5,000,000 for the establishment of public libraries. Mr. Carnegie in his address repeated his often uttered declaration that the rich are bound to use their wealth as trustees for the public good, and that the rich man "dies disgraced" who bequeaths millions to his children instead of upon public endowments. That something is wrong, as Mr. Carnegie said, in our present methods of recognizing the moral law that each is his brother's keeper, and that we are merely trimming off the tops instead of laying the ax at the root of social evils,

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there can be no doubt, though we might differ with him as to what the root of the evil is.

❀

The annual report of State Comptroller Roberts, of New York, should receive National attention. After pointing out the conspicuous failure of New York State to collect from personal property anything like its share of the public burdens, the Comptroller urges this State to follow the example of England and the Australian colonies by making the tax on inheritances a progressive one. Referring to the Gould estate by way of illustration, he reminds the Legislature that during Mr. Gould's life his personal property was assessed at only $500,000, but "when the great equalizer Death appeared upon the scene and forced a settlement of the estate," it was found to be worth $74,000,000. It is, as a rule, the largest estates which escape their share of taxation by the failure to reach personal property during the life of its possessors. A progressive inheritance tax is, therefore, merely the righting of an obvious wrong now inflicted upon the holders of medium and small estates. Still another reason urged by the Comptroller in favor of an increase in the inheritance taxes upon large estates, particularly of personal property, is that many of these estates "owe their very existence to favors conferred by Government." Upon this point he says:

> "The Government throws its strong arm around the capitalist in the shape of a protective tariff; it gives the inventor exclusive rights in the way of a patent covering a long series of years; it gives him and his friends special privileges in the shape of a corporation charter, whereby they combine large amounts of capital, and thus conduct a vastly more successful business than they could if acting individually; it gives them the right of eminent domain, by which they govern the interests of the individual, whether he likes it or not; it grants them limited liability as members of the corporation; it permits them to issue bonds and borrow money on them for long periods, something an individual cannot do; it protects them in their corporate rights by the strong arm of the civil and military law; it protects the lawyer, the doctor, and other professional men from uneducated and unskilled competition, by requiring a thorough course of study and a qualifying examination."

This argument, coming from a prominent Republican official, furnishes further evidence that the Republican majority at the recent election was due merely to opposition to the free coinage of silver, and not to hostility toward all efforts to better the distribution of wealth. The measure proposed by the Comptroller is that the tax on direct inheritances be increased from 1 to 5 per cent. when the estate exceeds $1,000,000, from 5 to 10 per cent. when it exceeds $2,000,000, and from 10 to 15 per cent. when it exceeds $3,000,000. Had this system been in force during the last four years, he says, the inheritance tax would have yielded $27,700,000 instead of $8,700,000.

❀

The Murphy Bill which passed the Senate last week provides for a new Custom-House for New York City—a needed measure. Under the terms of the bill the cost of the building is not to exceed $5,000,000. It is to be hoped that the new Custom-House may be an exception to the general rule, and that no additional appropriation will be asked for the building. It may be for the interest of certain men, however, to delay its completion as long as possible, for there is in the bill a provision for appointing a commission of five persons at an annual salary of $5,000 each to superintend the construction. The bill names the Commissioners: Messrs. George B. Post, Charles N. Taintor, Edward F. Brown, James T. Kilbreth, and Hugh J. Grant. There is not the slightest necessity for the appointment of any one of these persons. Mr. Post is, it is true, an eminent architect; but the Government has already a Supervising Architect. Of the rest it may be said that they are all active politicians, but are not qualified for the duties—if there be any—of such a Commission. The last-named Commissioner is a son-in-law of Senator Murphy. The appointment of such "Commissions" is a growing evil. At a time when Congress has been justly criticised for extravagance, it seems strange that such a sinecure Commission should be voted, wasting $25,000 a year, and running no one knows how long. Senator Pettigrew's adverse criticism was entirely justified. We would add that it is just as well to call this element of the Murphy Bill by its right name—a job.

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The principal event in last week's business world was the reduction of the Bank of England's minimum rate of discount from 4 to 3½ per cent. Following the reduction in the rate of the Imperial Bank of Germany, it is an indication of the plethora of idle money. Beginning in September last, the Bank of England's rate was gradually advanced from two per cent. to four per cent. in October, where it has since remained. It is said that the rate would have been reduced before this, had not there been delusive hopes that gold would go to England from this country. There is increasing ease evident in the European money markets. In New York City the supply of loan money continues large. Bank clearings have increased, but so have business failures, including some bank embarrassments in the West and South, due, for the most part, to unsound banking methods. Of failures in 1896 we learn from "Bradstreet's" that there has been a decreasing ratio during the past few years in the proportion due to lack of capital and to fraudulent disposition of property, but an increasing ratio in those due to commercial crises and to incompetence in business. The market for railway stocks and bonds records advances. Government bonds have been specially active, the new 4's having reached the highest figure thus far for that issue. General business demand is increasing slowly in almost all lines, the most encouraging feature being the demand for wool. To offset this, however, the Fall River Cotton Manufacturers' Association have found such over-production that they have agreed to shut down the mills for the manufacture of print-cloths for two days each week, provided that they receive the approbation of manufacturers representing 3,500,000 spindles. There are about 2,250,000 spindles in Fall River of the entire number of four million used in the manufacture of print-cloths. In the manufacture of all kinds of cloth in the country, the spindles number more than sixteen millions.

❀

For the last fiscal year the imports into the United States from Canada were less than six per cent. of our whole imports, and our exports to Canada were less than seven per cent. of the aggregate exports. This entire trade, however, represented about two-fifths of the gross foreign trade of the Dominion. When the Canadian Liberals came into power recently, they declared it a part of their platform to use every means in their power to bring about reciprocity with this country. Delegates from the Ottawa legislature, Messrs. Charlton and Farrer, have been sent to Washington to interview the members of the Ways and Means Committee. It is said that the results have not been altogether satisfactory. This is not surprising, since many Congressmen are prepared to restore McKinley duties. On this point the lumber history is interesting. From the small consignments of six years ago the exports from Canada to the United States have increased fourfold. The restoration of the duty on lumber is urged, especially by Californians, who claim that the wages of American lumbermen and the number of their working days have been reduced. On the other hand, the Canadian Liberals maintain that the entire concessions from Canada will greatly enlarge our total profit. They mention the following articles with which Great Britain cannot compete with us: sewing-machines, firearms, pig and bar iron, axles and springs, locomotives and stationary engines, paper, printing-machines, clocks and watches, brass goods, carriages, drugs and chemicals, glass, boots and shoes, harness, refined petroleum, paints, oils, rubber goods, furniture, and electrical apparatus. Mr. Farrer says that the Liberals also propose to put the North Atlantic fishery question on a satisfactory footing, and to come to a better understanding in regard to wrecking on the Great Lakes, and to the alien labor law. No matter what present decisions may do or undo, the case of commercial union between Canada and the United States is one of manifest destiny.

❀

As if the suppression of "L'Électeur" and the threatening issues raised were not enough, the Roman Catholic bishops of the Quebec diocese have taken another step in fomenting religious discord in the Dominion. Archbishop Begin has addressed a circular letter to the Catholic clergy of the Province of Quebec, and on

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the following Sunday parts of it were read from the Catholic pulpits of Quebec city and district. The letter is a severe condemnation of Mr. Laurier's policy, coupled with an appeal to the clergy for support of private Catholic schools in Manitoba "until justice is rendered" to the religious minority in that Province. The words quoted are significant, and indicate a determination to continue the struggle. Archbishop Begin declares in effect that the Pope also condemns the settlement, since the protest of Archbishop Langevin, of Manitoba, was made under the papal direction. In several churches in Quebec city special orders had been given the priests not to read that part of the letter referring to the schools, in order to avoid the disturbances which took place when the first *mandement* was read. There were expressions of popular dissent, and some respectable citizens, after settling their dues with the church wardens, declared they would never enter the church again. Broadly viewed, the effect of the letter will probably be a continuation of the present agitation, and the recurrence of the vexatious school question in future bye-election contests. It must also be construed as the threat of spiritual penalties upon the French Canadian members of Parliament who refuse to desert Mr. Laurier on this question. The only hope for the future lies in a resolute maintenance, by the French Catholic laity and their Parliamentary representatives, of the attitude taken in the elections last June; and in so doing they will have an increased support of the Protestant vote in all parts of the Dominion.

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Of all Canadian problems the most important in its practical bearings is that involved in immigration and the peopling of the Northwest. In addition to the revision of the tariff and the related question of securing commercial reciprocity with the United States, the need of better immigration methods is attracting the most anxious attention. There is ample reason for it. The Dominion has thus far witnessed a double failure in this respect, inasmuch as it has been unable either to attract to its shores or to keep within its borders a large number of immigrants. The greater portion of them have come over to us. The policy of the late Conservative Government, together with the land privileges given to the Canadian Pacific Railway, is believed to be responsible for this. Lands were unwisely held for sale when it would have been wise and profitable to have given them free to good settlers; and the practice of reserving alternate sections made the life of the farmer lonely, and discouraged the growth of thickly populated localities. Besides, the problem was looked upon as if it could be settled by Government advertising, by lime-light lectures, and by the transportation companies. Immigrants came by thousands, and found themselves unprepared for changed conditions, and did not meet with sufficient direction and supervision. The new Dominion Administration will strive to change radically the old policy. Recognizing that it is from the rural population of Europe, and especially of Great Britain, that desirable immigrants must be obtained, it intends to pursue an organized effort with the aim of speedy and permanent results. Agents and canvassers with special knowledge will supersede the old haphazard way of lecturing and advertising, and when the foreigner lands at Quebec or Montreal he will find a government interpreter to meet him, a government officer to direct and in some instances to accompany him to his destination, and upon his arrival will have the aid of a government agent. Such are the new methods which it is believed will be put in force. There will also be changes in the land policy. Wherever practicable, the practice of reserving alternate sections will be done away with, and certain lands to be acquired by the Government will be devoted to free homesteading. Special efforts will also be made to induce English tenant farmers with capital to settle in the older provinces. Great things are hoped for from the new policy, especially in the Northwest. The rich valley of the Saskatchewan alone could easily support a population of thirty millions.

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The opening last week of the third session of the present English Parliament has been followed by the usual pause be-

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fore the beginning of political and legislative combat. The Queen's speech referred to the Turkish situation in somewhat ambiguous terms, to the campaign against the Khalifa with congratulation, to the Venezuelan discussion with confidence, and to the general treaty of arbitration between the United States and Great Britain with something like enthusiasm. Lord Salisbury's speech in the House of Lords in relation to international arbitration was moderate and hopeful. We quote elsewhere a few lines from the utterances of both Queen and Prime Minister. Perhaps the most important political event of the week in Great Britain has been the issuing of a blue-book in regard to the Turkish situation. This shows that Russia, which had steadily declined to even admit the possibility of considering coercion by the Powers over the Sultan, suddenly changed front on November 24, and in a note from M. Shishkin to Lord Salisbury agreed to consider the question of coercion if the Sultan should prove recalcitrant and if the other Powers were unanimously in favor of resorting to coercion. France immediately concurred in her ally's change of ground, and Austria, Italy, and Germany had already agreed to sustain a unanimous decision by the Powers. The step forward is not a long one. It merely shows a desire to unite in threatening the Sultan. If he continues to disregard remonstrance and threat, it is by no means certain that the present concord will continue. But even a possibility of positive and harmonious action is welcome.

❀

Nansen's recent achievements in Polar Sea exploration have done much to point out the most favorable conditions for still further advances into the Far North. It is now clear that the final push forward must be made by a small force with boat and sledge, and from a base of provisions to which rapid return can be made before the season is too late. Lieutenant Peary has formed a plan which he explained lately in his address upon the occasion of the presentation to him of the Cullom geographical medal. He argues, with apparent reason, that what Nansen and Jackson have really proved is that neither the Siberian coast nor Franz Josef Land is a good point of departure, and that the most feasible route to the North Pole lies in the direction followed by the American explorers—Kane, Hayes, Hall, and Greely—through Smith Sound and along the northwest coast of Greenland. Lieutenant Peary considers that success in this route is merely a question of time and money. He hopes to see a fund of, say, $150,000 raised for systematic exploration. With this fund he would purchase a ship, load it with provisions, go to Whale Sound, there take on a picked party of Eskimos, with dogs, tents, canoes, etc., proceed thence as far as possible with the ship, and then form a storage camp. The ship having been sent south, the party would push forward supplies by sledges through the winter over the frozen fjords of the northwest coast, the party moving forward from camp to camp, leaving caches of provisions at each; in the spring it would reach the northern end of the North Greenland Archipelago, at about eighty-five degrees of latitude. From the last base of supplies the final dash forward should be made. The plan contemplates re-establishing communications by a return of the ship the second year, and a renewed trial if conditions proved unfavorable the first year. An essential part of the idea is that the party of Americans should learn to live and to travel like the Eskimos, using snow huts, and imitating the methods which experience of Arctic life has naturally taught to the natives. The scheme is reasonable and probably practicable. Lieutenant Peary's special experience has trained him to carry out successfully just such an expedition. It only remains to see whether public interest in Arctic exploration and patriotic desire that this country should again take the lead will cause the funds to be provided.

❀

The death last week, at the age of eighty-three, of Sir Isaac Pitman brings out with surprise to many people the fact that modern shorthand writing has really existed as a practical science for only one lifetime. It is true that several systems existed before that to which Sir Isaac gave his name; indeed, even the ancients

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had something of the kind in a crude form. But for the first time under Sir Isaac Pitman's original theories it became possible to write at the same time concisely, rapidly, and intelligibly. His ideal was simplicity and uniformity. Upon these points he dwelt insistently in his first treatise, published just sixty years ago. Improvements have, of course, been suggested by experience, but the frequently modified Sir Isaac Pitman system is still almost universally in use in Great Britain; and it may be said of the other systems which have been widely adopted in this country that none of them could have existed but for this, their prototype. Sir Isaac himself once hoped to see shorthand introduced into ordinary correspondence, literary work, and even in printed publications; although this dream has not been fully realized, a series of books (Dickens's novels, "Tom Brown at Oxford," etc., etc.) was published by Sir Isaac, and had a considerable sale among shorthand students. The aged inventor of the system must have been deeply gratified in watching the progress of the science and the widening of its uses, which in the last decade or so have been marvelously extended by the invention of the typewriter. Sir Isaac was a "self-made man;" as a boy he worked in a cotton-factory; then became a school-teacher. His invention brought him wealth, and he made a good use of it. In particular, he will be remembered as a warm advocate of manual training.

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Objections to the Arbitration Treaty

We give elsewhere some account of the public sentiment respecting the Arbitration Treaty. It seems to be almost unanimously favorable. Indeed, it is difficult to mention any influential journal except the New York "Sun," or any influential public man outside the Senate of the United States, who has expressed disapproval or even serious doubt. The Senate is certainly within its province in giving the treaty a careful examination and in considering its possible future results. But we are persuaded that most of the objections to it are not worthy of serious consideration, and that even the few objections of an important character cannot countervail the advantage which would come from a prompt and cordial ratification. These objections, significant and insignificant, are, we believe, all summed up in the following statements:

1. There is no necessity for any such treaty, because there is now no object of dispute requiring an immediate settlement between the two countries.

The sufficient answer to this objection is the counter one that the fisheries, the rights of our northwestern frontiers and lakes, possible complications respecting the Nicaraguan Canal, and other questions now in sight which may be hereafter raised, are all covered by the fourth article of the treaty. In truth, the object of this treaty is, not to settle existing questions, but, by providing a means of settlement, to prevent questions that may arise in the future from threatening peace between the two countries.

2. The treaty proposes an impossible ideal. Force rules, and the substitution of reason for force is impracticable.

This objection comes from the traditionalist who thinks that nothing can be which has not been. In fact, during the last century, some very serious questions between this country and Great Britain have arisen, which would have caused war in olden times, but which have been settled peacefully by arbitration. The present treaty, as we have heretofore pointed out to our readers, simply extends a principle already proved practicable by experiment, and makes permanent a method already successfully applied in specific instances. It is the logical and natural development of Christian civilization, limiting the area dominated by brute force and extending the area controlled by justice and reason.

3. In our two wars with England we succeeded. In two cases of arbitration with England we did not get all that we claimed.

The self-conceit which assumes that all our claims are just and all other claims are unjust, and that a single newspaper writer is a better judge of what justice demanded between these two great nations in the settlement of the Oregon boundary question and the settlement of the Canadian fishery claims than the tribunals of eminent jurists whose settle-

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ment of these questions both countries have accepted, has, happily, few parallels even in American journalism. This objection need not be taken seriously.

4. Nor need more serious consideration be paid to the objection that Lord Salisbury has outwitted Mr. Olney, for the purpose of cheating all European powers into the belief that he has secured an offensive and defensive alliance with the United States, and that in Great Britain's complications with European countries they must reckon with us as her ally. One knows not which most to admire in this objection—the degree of sagacity which it attributes to Lord Salisbury, the degree of stupidity which it attributes to European diplomats, or the eagerness to be hoodwinked which it attributes to the American people.

These four objections may be dismissed as only different forms of the one objection, which the objectors do not venture to put into words—an unreasoning prejudice against England, and a secret desire for war.

5. The King of Sweden is named as the person who shall appoint an umpire in certain cases in which the two arbitrators, named respectively by England and America, cannot agree in their selection of one. It is objected that under this clause American interests might finally be passed upon by a European monarch.

This objection is little more than an appeal to American prejudice. In fact, Great Britain has much more to fear than we have from the jealousy of European powers. The selection of a European power in such a contingency as is suggested is, moreover, supported by historical precedent. Three members of the Genevan tribunal were named by three sovereigns, two of them European, and in the same arbitration treaty which provided for the Genevan tribunal the question of our boundary on the Pacific coast was submitted to the arbitrament of the Emperor of Germany.

6. The most serious objection to the treaty, and the only objection which, as we understand it, causes those Senators who approve the general principle of international arbitration to hesitate about ratifying this particular treaty without amendment, is the fear that under it our right to maintain the Monroe Doctrine on this hemisphere may be subjected to question. This objection is so clearly stated and the answer to it so conclusively given by ex-Senator Edmunds that we give his letter in its bearing upon this question in full:

"The three principal criticisms of the treaty are: First, that it commits this Government to submitting to arbitration questions that may arise in connection with the Monroe Doctrine. With sincere respect for the gentlemen who, it is said, have suggested this objection, I think that it is quite unfounded, and that those who have advanced it must have failed to observe the careful language used in the treaty. The words upon which the criticism is based are found in Article IV., as follows: 'All other matters in difference, in respect of which either of the high contracting parties shall have rights against the other, under the treaty or otherwise.' What, then, are 'rights against the other'? The rights of one citizen against another are essentially and exclusively those things that the law of the State enjoins upon each in regard to the other. This is the whole definition. Precisely the same is true in international law, and the centuries of intercourse between nations. This, I believe, all writers on national law and international law agree in. To illustrate these propositions: I take it that the United States has no rights against Great Britain in regard to her operations in Abyssinia; nor would she have any rights against us if we were to attempt to share in the partition of Africa. In the case of Turkey, if we were to seize the whole of Asia Minor and establish peace and order there (as the British have done, in substance, in Egypt), we should have invaded no right of any Power except Turkey. The same is, of course, true in respect of our relations and conduct with the States of the Western Hemisphere under the Monroe Doctrine, or under any other policy that we may think it just to adopt. It was, then, the clear and perfectly understood distinction between the rights of one nation against another and their interests and policies in regard to other nations that doubtless led to a separate treaty in regard to the Venezuelan question: for both Governments knew that the affair could not possibly come within the scope of the general treaty. You will see, therefore, that the phrase of the treaty which is criticised is the most apt possible to mark the boundary of arbitration, and that it leaves the Monroe Doctrine unaffected."

By the act of Secretary Olney in giving this treaty to the public, it is no longer exclusively before the Senate for discussion. We do not for a moment imagine that our words will have weight with those who regard England as an enemy, are jealous of her prosperity, and secretly desire occasion for war rather than permanent peace with her; but we hope that this statement of the specific objections to this particular treaty and the answers to those objections may be of service to those who are in honest doubt. If the reader

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is of opinion that the prompt ratification of the treaty without amendment is desirable, we trust that he will exercise whatever influence he possesses in that greater Senate of which he is a member—the great body of the American people—for the prompt ratification of the treaty.

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A Bit of Interpretation

As a rule, the reading public which cares for Shakespeare cares little for comments upon the text or for those fresh interpretations which students and scholars offer from time to time. And the reading public is not to be charged with stolid indifference on this account; for most of the new readings of Shakespeare are of technical rather than vital interest, and further the cause of accuracy rather than of appreciation. At long intervals, however, there comes from some quarter a suggestion which affects the poetic quality of a Shakespearean line, or sheds light on a character or incident in the plays. Such a suggestion has recently been made by that accomplished Shakespearean interpreter, Mr. Locke Richardson, in the form of a new interpretation of Falstaff's dying words. And the suggestion takes the form of a delightful *brochure*—a little essay which has claims upon attention for its own sake as well as for its hint of another view of one of Shakespeare's most characteristic creations.

Falstaff has always had a peculiar place on the great stage upon which the English dramatist rang up the curtain three centuries ago, and upon which, in the invisible theater of the world, successive generations have sat in awe and silence and delight.

For Falstaff has, in a gross way, stood for the vitality of the English-speaking race; he has, so to speak, represented the excess and overflow of certain great qualities. The vigor of his appetites, the unrepenting zest in life, the audacity, swagger, coolness, and wit, the rollicking vivacity of the man to whom the years brought no wisdom but from whom they took no vigor—all these qualities, blended in a single character, have had a hold on the English affections in spite of moral disapproval. It has been easy enough to condemn Falstaff, but nobody has had the heart to hate him. There has always been a suspicion that there was, somewhere in the man's nature, something sound. This laxity of judgment may have been immoral; we are not defending it; we are simply calling attention to it.

It may be that there was something sound in the old roisterer, and that because there was something good in him Mr. Richardson's suggestion brings with it a peculiar pleasure—the pleasure of hearing the report of a fine act by some one shut out from discreet society, but for whom one has cherished a secret hope that he might not be as bad as he seemed.

Mr. Richardson calls attention to Falstaff's remarkable knowledge of the Bible, evidenced by copious use in quotation, metaphor, and allusion, and argues that his youth was passed in a religious, possibly in an austere, atmosphere; that he grew up in a well-ordered home; that he went to church and knew his Creed and Catechism; that he was instructed in Christian doctrine and duty, and understood the use of prayer, repentance, and fasting; that he believed in the rewards and punishments of the future, and that he had "an ever-present vision of the King of Terrors and the fires of Hell." And Mr. Richardson brings together a mass of quotations which give a basis of strong inferential evidence for these conclusions.

These teachings haunt Falstaff through his audacious and vicious career, witnessed by many prickings of conscience, and by a determination some day to turn over a new leaf. To the superficial observer, Mr. Richardson says, such a man would make his exit with a jest; but from Shakespeare's point of view Falstaff's end "will be a consistent termination of his life, profoundly tragic." The account of that end is found in Mistress Quickly's words: "A made a finer end, and went away an it had been any Christom child; a parted even just between twelve and one, even at the turning o' the tide; for after I saw him fumble with the sheets and play with flowers, and smile upon his fingers' ends, I knew there was but one way; for his nose was sharp as a pen, and *a babbled of green fields.*"

This final phrase, to which so many meanings have been given, Mr. Richard-

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son suggests is explained by the return of the mind of the dying man to his childhood and its memories. "When, at last, I bethought me of the XXIII. Psalm, and the countless death-beds comforted by its sweet, uplifting eloquence, it flashed upon me that in the phrase, 'And á babbled of green fields,' lurked the very fulfillment of my conviction that the dear old sinner, who never 'had strength to repent,' was now, in his mortal extremity, mustering his powers 'to die a fair death' by repeating, in broken and half-audible accents, verses learned in childhood: 'The Lord is my shepherd; I shall not want. *He maketh me to lie down in green pastures;* he leadeth me beside the still waters.'"

This interpretation is much more probable than many which are generally accepted; there is much in the character and words of Falstaff to give it countenance; it is psychologically probable; and it borrows from childhood a soft light for the end of one who had known better days spiritually.

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Sunday and the Trades-Unions

The "Christian Endeavorer," of Chicago, devotes a page to letters from labor leaders in answer to the question: In what manner can the Christian Endeavorers assist in reducing the amount of labor performed on the Sabbath? These letters are of interest because they show an eager desire on the part of labor organizations for a reduction of Sunday labor, and in general a readiness to co-operate in securing the legislation necessary. Mr. Samuel Gompers, President of the American Federation of Labor, testifies that "seven-day workers are positively poor workers;" that the tendency of seven days' continuous work is to render the worker "incapable of performing his duty as a man, as a father, as a brother, as a citizen." He declares that the organized workers are laboring to secure Sunday rest both by legislative enactment and by private agreements, and complains that "in the first instance we have had little, if any, assistance from the Church, and in the second instance our movement has invariably encountered their opposition." We may say, parenthetically, that, while we agree with Mr. Gompers that the Church has been apathetic, we think it would puzzle him to cite any well-authenticated cases of opposition by any Christian Church as an organization, or by the clergy as the representatives of the churches. That individual Christians have opposed such reduction of labor is undoubtedly true. There are, unfortunately, too many men in the Christian Church who profess one thing on Sunday and practice another on the week-day.

The Grand Master of the Brotherhood of Locomotive Firemen puts the responsibility for Sunday railroad work on the traveling public: "Railroad men do not want to work on Sunday, and the railway corporations are not anxious to run their trains on that day, but if the public demand, they must respond." Mr. Elderkin, of the Lake Seamen's Union, and Mr. P. J. Maas urge the importance of careful legislation and its efficient enforcement to secure to the workman his right to a day of rest. The latter sums up the general demand of the labor organizations: "Close every place of business, bank the fires in the furnaces, let the hum of machinery cease, and give every man a chance to recuperate strength and improve his mind." These views of labor leaders are officially supported by a formal resolution of the American Federation of Labor: "Resolved, That, in the opinion of the Federation of Labor, there is no necessity for Sunday work. The labor people demand, not as a privilege, but as a right, that they should have the Sabbath for their own use. It was made for man."

It is interesting and valuable to observe how, after traveling a cycle of unsuccessful experiments, we are coming back to the essential principles of the Mosaic legislation on this subject. The Fourth Commandment forbids labor, but forbids nothing else. It provides by legislative enactment rest; but, having done that, it leaves the individual absolutely free to do what he will with his rest. There is no attempt in the Mosaic legislation to compel any religious observance of the day. This Mosaic spirit has been attacked by two forces, working from opposite directions, but combining unconsciously to

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produce the same result. Puritanism was not content with a simple law protecting the workingman's right to his rest-day. It required him to go to church, and fined him if absent. It prohibited employments by the individual which did not disturb the rest day of other individuals. And even after this kind of legal enactment was abolished, either by repealing acts or by general consent, ecclesiastical laws still remained on the statute-books of the Church, requiring a religious observance of the day, under penalty of ecclesiastical discipline or churchly reprobation.

Simultaneously with this departure from Mosaism in one direction, came a departure from it in another. Individualism objected to any legal interference with what was termed "freedom of contract." Any attempt to prevent by law contracts to labor seven days in the week was condemned on the same principle on which any attempt to regulate the hours of labor in each day was condemned. Sunday was treated as a religious day, not as a legal holiday, by both extremists: the one attempting to enforce religious observance by law, the other attempting to abolish all legal protection of the day just because it was religious. And the result proved that Moses was wiser than the modern legislators who proposed to depart from his principles. Competition made it impossible for the individual to preserve his rest-day. Men who professed in the church to believe that the Sabbath was commanded by God, in actual life not only departed from it themselves, but combined with others to deprive their neighbors of it. And the defenseless Sabbath, assailed by covetousness intensified by competition, and undermined by infidelity reacting against Puritanism, has retained its place in any section of the community only with difficulty, and in many sections is as completely abolished as it was in France by the Revolution.

What we now need to do is to go back to the spirit of Mosaism, to the spirit of the Fourth Commandment. We want such legislation as will protect every man's right to his rest-day, and will attempt to do nothing more; will prohibit all unnecessary labor, and all activities which compel unnecessary labor and deprive the laborers of their rightful rest; but, having done this, will leave each individual to decide for himself what he will do with the rest-day thus secured to him. It is not easy to determine what is necessary labor under the present conditions of our civilization. But if the Christian Endeavor Societies shall secure a wise Committee, if by means of this Committee they shall confer with fair-minded labor leaders and fair-minded employers of eminence and influence, and, in co-operation with them, shall draft some simple legislation, the object of which shall be to protect the laborer's right to his rest-day, while leaving him free to do what he will with it, the correspondence published in "The Christian Endeavorer" makes it reasonably certain that such legislation would have the support of the labor organizations; it is certain that it would have the support of the churches; and it would be sustained by many, if not by a majority, of the great employers of labor. With this combination the Christian Endeavor Societies would certainly succeed in securing, not only the necessary laws, but their very general enforcement.

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The Outlook Vacation Fund

The need of a larger house for the working-girls threatened with tubercular consumption is proved by the pressure in the Loomis Sanitarium. The space is fully occupied. Accommodations must be sought elsewhere where medical service and a trained nurse are available. This week brings three applications. One case is too far advanced for the Loomis Sanitarium; that money was available for this case was not known until it was too late. The girls who can be saved need the money. This sounds cruel, but it is just. The other cases are in the first stages, and both girls are very young. The money for the winter house at Santa Clara must come.

THE VACATION FUND

Previously acknowledged	$1,252 78
A Friend	5 00
In memory J. W. B.	5 00
I. B. D., Terre Haute, Ind.	2 00
L. M. C. P., San Antonio, Tex.	5 00
R., Ohio	5 00
Total	$1,274 78

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The Arbitration Treaty

Expressions of Opinion

The following expressions of opinion upon the International Arbitration Treaty from men of note in England, upon the Continent of Europe, and in this country, might be greatly extended. These brief extracts—taken from cable dispatches to the daily journals, reports of addresses, newspaper interviews, and telegrams and letters to the Editors of The Outlook—reflect fairly, we believe, the tendency of public opinion.

FROM QUEEN VICTORIA

I hope that this arrangement may have further value in commending to other powers the consideration of the principle by which the danger of war may be notably abated.

FROM WILLIAM EWART GLADSTONE

I rejoice in the signature of the Anglo-American treaty. It would be too much to expect that the quarrels of nations throughout the world could be got rid of by means of such treaties, but they indicate a sound course worthy of Christians, and constitute a step in the path of real progress.

FROM THE MARQUIS OF SALISBURY

The [British] policy with the United States is full of an infinite number of small differences, which, sometimes exaggerated, caused irritation and enmity. The formation of a tribunal of arbitration will settle these differences, and will prevent such, and will show the two nations, who understand each other so well, that unless they are friends they are almost certain to be enemies.

FROM SIR WILLIAM VERNON HARCOURT

Liberal Leader in the House of Commons

There cannot be a better celebration of the sixtieth year of her Majesty's reign than that her Government should be among the first of the nations to set the example of settling differences by arbitration.

FROM JUSTIN M'CARTHY

The Irish Leader and author of "The Story of Gladstone's Life" now appearing in the Magazine Numbers of The Outlook.

I think the treaty is the highest point that civilization has yet reached, and so long as you have the authorized representatives of the greatest empire and greatest republic in the world agreed on the principle of arbitration, I don't care what subsequent modifications there may be.

FROM JAMES BRYCE

Ex-Cabinet Minister of Great Britain and author of "The American Commonwealth"

I am heartily glad of the signature of the general arbitration treaty, and trust the terms, when published, may prove sufficiently comprehensive. There can be no more potent influence for peace and good will between the two great kindred nations, and no better example to the world.

FROM SIR JOHN LUBBOCK

The English Scientist and Statesman

The signature of the arbitration treaty is an event of transcendent importance in history, and, I hope, renders even the whispers of war between us impossible in future.

FROM ARCHBISHOP WALSH

Archbishop of Dublin

I hold strongly that the principle of arbitration should be applied, if conciliation or mediation is not available, for the settlement of disputes, whether domestic or international, in all things, great and small.

FROM JOHN BURNS

The English Labor Leader

The treaty signed between America and England is the act of the century, the real bond of brotherhood, the deed of democracy bonding two nations into a civilized whole, an arbitrating by rationality instead of passion. England and America are one and indivisible for peace. The treaty dethrones militarism, the curse of Europe and the scourge of humanity.

FROM FRANÇOIS DELONCLE

The French Statesman

I see in the treaty the closer union of humanity. Two years ago I moved a resolution in the Chamber of Deputies in favor of arbitration with the United States, and I will again remind the Chamber, when the treaty is ratified by Congress, that, while the time is not yet ripe for European arbitration, the example set by America and England, who a year ago were on the brink of war, will fructify.

FROM GEORGES CLÉMENCEAU

The French Statesman

I have advocated arbitration during my whole career, and look upon the treaty as a great event in history and an important step in civilization. It shows the wisdom of both nations, which have nothing to gain and all

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to lose by war. It is a blow struck for humanity.

FROM HENRI ROCHEFORT
The French Journalist

General arbitration is the object of the Republican party. I applaud the treaty as doing away with physical force and accomplishing good work for civilization.

FROM THE MARQUIS DI VISCONTI VENOSTA
Italian Minister of Foreign Affairs

Any Italian Minister of Foreign Affairs would be proud to sign such treaties.

FROM GIUSEPPE ZANARDELLI
The Italian Statesman

The treaty has a world-wide importance. It is perhaps the most important international act of the century.

FROM DANIEL C. GILMAN, LL.D.
President of Johns Hopkins University and Member of the Venezuelan Commission

I should rejoice to hear of the prompt and unanimous ratification of the general arbitration treaty by the Senate of the United States, and I should regard the event as worthy of popular celebration by the English-speaking people of both hemispheres.

FROM CHARLES W. ELIOT, LL.D.
President of Harvard University

It is the very thing for which I have been working.

FROM TIMOTHY DWIGHT, LL.D.
President of Yale University

In case of the ratification of the arbitration treaty by the authorities of the two nations, a public recognition of the event on the part of the people in both countries would seem to me most appropriate.

FROM J. G. SCHURMAN, LL.D.
President of Cornell University

The last barbarism we sloughed off was slavery. This agreement to arbitrate our disputes with the mother country marks another and a not less important advance in the progress of our civilization.

FROM ANDREW D. WHITE, LL.D.
Ex-President of Cornell University

Every American has an especial reason for pride in it, for the policy which during a hundred years has steadily been leading toward it, whether drastic or conciliatory, has been an American policy; it was begun under the administration of Washington, and has continued through every administration since—a policy of developing and administering public law between the nations in the interest of peace.

FROM THE HON. EUGENE HALE
United States Senator from Maine

There will, I think, come an expression of public satisfaction over the negotiation of this treaty, and a natural desire for its ratification, after full discussion, and with possibly some new features of amendment, covering, perhaps, other subjects not now strictly included in the treaty.

FROM THE HON. WILLIAM E. CHANDLER
United States Senator from New Hampshire

No treaty with Great Britain will ever be ratified which will make it possible for a majority of the arbitrators to be European citizens, in spite of any objection on the part of the United States to having this European majority.

FROM JAMES M. B. DWIGHT
A Brother of the President of Yale University

I have sent to Senator John Sherman a strong telegram, urging the ratification of the arbitration treaty. The telegram was signed by President Dwight, of Yale University, and by myself.

FROM W. G. SUMNER
Professor of Social Science, Yale University

Since the treaty has been made and signed, I can only wish success to the experiment. It is a laudable effort on behalf of peace and good will. The thing to do is to support it and try to make it a success. It is far better to look towards peace and to establish presumptions on behalf of peace than to be looking towards war and opening chances of war.

FROM JOSEPH H. BEAL
Lecturer on International Law at Harvard

The great value of the present treaty is that it will lead to similar treaties with other nations. I do not look on arbitration alone to do away entirely with war, but it will be a large factor in arriving at what probably will put an end to war in time—the creation of an international executive power of which the "concert of Europe" and the loose union of the American republics laid down in the Monroe Doctrine are suggestions.

FROM THE RT. REV. HENRY Y. SATTERLEE, D.D.
Bishop of the Diocese of Washington

Here is a force against which no standing army can hold its own, and before which all standing armies will eventually, one by one, melt away.

FROM THE RT. REV. WILLIAM LAWRENCE, D.D.
Bishop of Massachusetts

That the idea of two great nations, which a year ago were almost arming for war with each other, peacefully and reasonably settling

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differences of the deepest moment, should be welcomed by the people of both nations, is a step beyond the dreams of even a generation ago.

We are not optimistic enough to believe that all nations are immediately going to beat their swords into plowshares and their spears into pruning-hooks. We are, however, glad to be able to break forth into songs of joy that this new chord has been added to the harmony of peace on earth, good will toward men.

FROM THE REV. R. HEBER NEWTON, D.D.
Rector of All Souls' Church, New York City

The example of such international arbitration will quickly be followed. One and another of the nations of Europe will seek to enter the alliance formed between England and the United States. It is entirely conceivable that within a decade the silent revolutionizing force of such an example may bring into such a compact enough of the nations of the Old World to prepare the way for the disarmament now owned universally to be a necessity if bankruptcy is to be averted by the nations of Europe.

FROM SAMUEL B. CAPEN
Treasurer of the National Christian Endeavor Society

It would be a National shame to have this treaty fail of ratification.

FROM JOHN CLAFLIN
President of the H. B. Claflin Co., New York

I have telegraphed to Senator Sherman urging prompt and favorable action. I will see some others and make the pressure as strong as possible.

FROM ROBERT TREAT PAINE

I sincerely trust that pressure enough will be brought by the public throughout the whole country, and especially here in the East, upon the Senators to convince them that the country will heartily approve and support prompt action on their part in favor of ratification.

FROM CHARLES R. SKINNER
Superintendent of Public Instruction of the State of New York, and President of the National Educational Association

Believing that I express the sentiments of friends of education through the Union, I urge immediate and favorable action on the Arbitration Treaty.

FROM THE REV. CHARLES L. THOMPSON
Pastor of the Madison Avenue Presbyterian Church, New York City

Your telegram came just before my evening meeting. I therefore secured action by the meeting and telegraphed the action to Mr. Sherman.

FROM JAMES J. HILL
President of the Great Northern Railway, St. Paul, Minn.

I had already wired Senator Davis, and will do all I can to help the matter.

FROM JOHN B. CLARK
Professor of Political Economy in Columbia University

I have sent to Senator Sherman the following: "Organized labor is a unit in desiring Arbitration Treaty, and will be acutely disappointed if ratification is imperiled. So will economic students, and so, we are sure, will the country."

FROM WARNER VAN NORDEN
Treasurer of the Society for Improving the Condition of the Poor, and President of the National Bank of North America

I have just telegraphed Senator Sherman urging the ratification of the Arbitration Treaty. I sincerely trust that immediate action may be had and the great triumph made secure.

FROM GENERAL JAMES GRANT WILSON
President of the American Authors' Guild

I trust there is little doubt as to the ratification of the treaty.

FROM THE REV. LUCIUS H. THAYER
Pastor of the North Church, Portsmouth, N. H.

In my own opinion the signing of this treaty is the high-water mark of civilization.

FROM M. M. BINFORD
President of the Friends' International Christian Endeavor Union

We have drawn up a petition addressed to the Hon. John Sherman. We have secured the signatures of many prominent citizens.

FROM ALFRED H. LOVE
President of the Universal Peace Union

We early requested the forty branch Societies of the Universal Peace Union throughout the United States to write to their Senators urging ratification, believing that promptness and unanimity of ratification would give strength and induce other nations to follow.

FROM THE REV. WASHINGTON GLADDEN, D.D.
Pastor of the First Congregational Church, Columbus, Ohio

I have fully realized, as you do, that this is a critical time. An influential United States Senator writes to me: "I shall support the ratification of the Arbitration Treaty with England, but cannot yet definitely form an opinion whether it will be ratified or not. Certainly the object of the Treaty is a good one, but there are some difficulties in respect to details which may delay, if not defeat, it."

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Proportional Representation

By Professor Ernest Naville

Of the University of Geneva

[Professor Ernest Naville has justly been called "l'homme le plus considérable en Suisse." His title to this distinction of being the most important man in Switzerland lies not only in his remarkable labors in the fields of philosophy, pedagogy, and religion, but also, and with equal emphasis, in his agitation for electoral reform. His article well puts forth his platform. If the system of proportional representation ever becomes legally established in this and other countries, as it is now in a large part of Switzerland, the venerable Genevan professor will be regarded as the apostle of a much-needed reform. Professor Naville's long life—he is an octogenarian—has been a busy one. His professorship at the University of Geneva occupies him most of the year. His summers are spent at his country place on Mont Salève (the mighty rock-wall overhanging the city), where, as he says, "I am only a butter-merchant." Seeing him actively at work in his cozy library, however, in his beautiful home on the hill above the University, one realizes that the "butter-merchant" notion may be a reason for the great productivity of the man in his other than summer employments. He has published about a hundred and fifty books and notable articles. Among his books, the principal are: In religion, "La Vie Éternelle" (Eternal Life), "Le Père Céleste" (The Heavenly Father), "Le Problème du Mal" (The Problem of Evil), and "Le Christ;" each of these has been translated into at least half a dozen different languages; in philosophy his great work is "La Définition de la Philosophie;" and in politics, "La Question Électorale" and "La Réforme Électorale" are known as well as any, though Professor Naville's magazine articles are quite as important. In 1890 the University of Geneva held a jubilee in honor of the fiftieth anniversary of his academic license and of his first scientific production. Addresses were delivered by eminent men, and other countries than Switzerland recognized the event by the bestowal of honorary distinctions.—THE EDITORS.]

AMONG all questions which have to do with electoral systems, one, from its importance, must take precedence; it is that of the principle of representative elections.

Representative elections are those by which citizens of a free State delegate their powers to men chosen by them to study and solve the questions submitted to the legislative chambers. Representative elections are regulated by applying to them the principle of the *majority*. On the contrary, these elections ought to be regulated by the principle of *proportion*. The substitution of this principle for that of the majority constitutes the pre-eminent electoral reform.

The principle of the majority has two different applications: balloting for a single individual and balloting for a list of persons. We see some States, France especially, using two systems alternately. When one of them gives evidence of too great inconvenience, they change for the other; and when the other becomes too burdensome, they return to the first. It is like an invalid in bed, who turns now to the right, now to the left, seeking the comfortable place which he does not find. He does not find it because the evil is the result of a false principle, and it is only in the changing of this principle that an efficacious remedy is found.

As in the case of the principle of the majority, so the principle of proportion may have two applications—*the system of the quotient and the system of the concurrence of the lists*. These two systems—one or the other being preferred according to local circumstances and popular habits—lead to the same result, that of a true representation of the electoral body.

The electoral quotient results from the division of the number of suffrages by the number of seats which are to be filled; it is the basis of proportion. François Arago expressed it thus: "If the number of French electors is 500,000 and the number of representatives to elect, 500, each citizen commanding 1,000 votes ought to be a deputy of France." Prince Bismarck has said the same: "The electoral quotient for the elections of the Empire being 25,000, each group of 25,000 ought to obtain one representative." In the quotient system the voter is placed before the list of the candidates. His vote counts for only one candidate, and each

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candidate who has obtained a quotient is elected. The election has a personal character.

In the system of concurrence of the lists, certain groups of citizens present their lists of candidates. The vote of each elector counts for one list. From each list the number of candidates considered elected is found by dividing the total vote for that list by the electoral quotient.

Such are, in their principal features, the two methods of applying the proportional principle. These two systems are not simple theoretical concepts. Both have been in practice in various countries, and they offer an experimental solid base for the study of the question.

In 1789 Mirabeau, in one of his discourses, had compared the representative assemblies to geographical maps, which ought to represent all the features of a country in proportion, without which the most important would force the less important to disappear. These words, which include the entire programme of electoral reform, have been often recalled, and more especially, in your country, by Mr. Simon Sterne in his book, "Representative Government and Personal Representation."

It was not till towards 1860 that the reform idea had acquired fame through the publication by Mr. Thomas Hare, of London, of "The Election of Representatives, Parliamentary and Municipal," and by the energetic help given by Stuart Mill to the thesis of his compatriot. From that moment the manifestations in favor of proportional representation have not ceased. Reformatory associations were formed first at Geneva, where, in 1864, grave disorders had plainly shown the baleful results of the principle of the majority; then in the rest of Switzerland, in England, in the United States of America, in Belgium, in Austria, in Italy, and in France. Numerous publications drew the attention of the public to the urgency of the reform. These publications now make quite a library. Herr Siegfried, of Königsberg, has prepared a bibliography of the subject. To give an idea of the extent of his work, it will suffice to say that my own very incomplete collection of documents on this reform includes 38 volumes, 418 pamphlets, and 1,225 articles. The last of the volumes to be published, consequently the one which can instruct the best concerning the actual condition of the question, is the work of Professor J. R. Commons, "Proportional Representation." Certain reviews are now published in the interest of our reform, such as "La Représentation Proportionnelle," a monthly paper issued at Brussels, and just entering upon its fifteenth year; the "Bulletin de la Société Suisse pour la Représentation Proportionnelle," a review appearing irregularly (it was begun in 1885 and its eleventh number appeared in July, 189t); and "The Proportional Representation Review," a quarterly magazine published at Chicago, the first number appearing in September, 1893. We see that there are abundant sources of information. To them I refer those who want to know about the history or about the tentative attempts of the incomplete reform, such as that to compel the representation of a minority (the limited vote), or of several minorities (the cumulative vote). Regarding the system of the concurrence of the lists, which is now in use in several Swiss cantons, information will be found in the last number of our "Bulletin." My aim is to put in a good light the extreme importance of the reform. To that end it suffices to show the disastrous consequences of the principle of the majority, applied to representative elections.

The application of this principle reverses the two bases of public right as it exists in all countries whose constitution rests on a democratic foundation. These two bases are: the vote of all the citizens, and the submission of all to the decisions of the majority. This is seen in direct democracy when there is question of a *plébiscite* (a decree of the nation obtained by an appeal to universal suffrage). All citizens have the right to vote upon state affairs, and when the majority is ascertained, the duty of all is to obey. What is necessary to insure the permanence of these principles with representative rule? It is necessary that all citizens should be represented as far as possible, and that the power of decision should belong to a majority of the representatives. Then, in so far as that depends upon law, the majority of one particular elected body will find itself in accord with the majority of the entire electoral body. But what would take place if by an error (whose

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historic origins are not difficult to discover, and whose thick veil of habit has long hidden its baleful character) the law accords representatives only to electoral majorities? What would happen if we apply to representation the principle that a majority vote shall be decisive? What would happen is as follows: Electoral minorities, deprived of representatives, can unite, in theory, half of the voters, less one, collectively. In practice these minorities attain, and often greatly surpass, a third of the electors. During the entire session of a legislature the members of these minorities have no influence on the affairs of state; they are really reduced to the condition of subjects. The laws to which they owe obedience, the taxes which they have to pay, are voted without any participation on their part. And what does the elected body represent, which decides matters?

In theory, if the elected body represents only the largest of several minorities, a decision reached by a majority vote of one represents little more than a fourth. From this it results that an elected council can impose its will upon nearly three-fourths of the voters. Not to give the right to representation, except to electoral majorities, is legally to leave the right of decision with the representatives of a minority which may be a feeble one. Hence the two bases of public law are found to be absolutely overturned.

All this is mathematically certain. Is it pure theory? No, indeed. Events which have taken place in Switzerland are fertile in instruction on this point. In this country the decisions of elected bodies may be submitted to the popular vote by the referendum. Now, the cases when, either in the cantons or in the Confederation, the laws voted by the councils are refused by the people are many; it has even happened more than once that the mathematical theory has been absolutely realized; the number of negative votes having reached three-quarters of the number of voters.

This evidence of disaccord between the elected councils and the electors, which the referendum has shown, is felt more or less keenly in all representative States. It has often been said that the demand for proportional representation was the result of philosophical speculations without relation to practical affairs. It is an error. The history of this reformatory movement establishes the fact that the demand for it has always been produced, and is still, by a keen sense of the evils which result from the actual system of elections.

From the specially political point of view, the greatest of these evils is the separation which takes place between the legal and the true country. The result of this separation is, first, the fact that the law leaves without representation considerable masses of voters. Then, again, in most countries there is just solicitude shown at the large number of abstentions from voting. Doubtless some of these are explained by the indifference of a certain number of citizens, but they result also, in great measure, from the nature of the law. When, during many years, groups of citizens present themselves at the polls without ever obtaining representation, they become discouraged and leave off coming to deposit in the urn a ballot which they know to be only a piece of paper without value. On the contrary, among the members of a party certain of victory, there are those who do not disturb themselves to go to the polls, knowing that their vote is not needed. Hence, some citizens do not vote, because they know that their votes would be useless; others because their votes would be superfluous. When proportional representation is established, when every group of citizens shall be assured of obtaining its just part in the legislative body, the polling-place will be much more frequented, and it may not be necessary to establish the obligatory vote.

We do not have to reflect much to comprehend the dangers which result from separating the legal and the true countries. Under actual conditions this separation is attaining alarming proportions. The Reformatory Association of Paris published in 1888 an important volume entitled "La Représentation Proportionnelle: Études de Législation et de Statistiques Comparées" (Proportional Representation: A Comparative Study of Legislation and Statistics). Here is found the mathematical proof that, in the 1881 elections for the French Chamber of Deputies, carried out by balloting for the individual, the Chamber's total represented only 45 per cent. of

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the registered electors, and that, in the elections of 1885, carried out by balloting by lists, the Chamber's total represented only 43 per cent. of the registered electors. Men are beginning to make calculations of the same nature in other countries, and are showing the false character of present representation.

It would be easy to demonstrate many other baleful consequences from a political point of view of the principle of electoral majorities, but I want to reserve a little place to treat briefly another side of the question—the moral side.

Political contests are inevitable. They will last as long as the citizens of a State are not all in accord regarding the progress which ought to be given to public affairs. In the vote of a *plébiscite* and in a parliamentary debate two parties will always become formed, of which one will be victor and the other must submit: a decision is needed, and the law of the majority triumphs. But in choosing the representatives there is also necessary distributive justice. The result is the artificial one of a bad law. This law periodically inoculates the body politic with a factitious excitement. The election is a combat: one must win; one must annihilate. Hence, when an election is approaching, men occupy themselves less with eulogizing their candidates than with directing against the enemy arms of slander and calumny. They cultivate all the germs of dissent. Out of a plow-furrow they make a castle moat, and should they encounter a moat they try to deepen it into an abyss. It is then that great wounds are seen in the social body, then that justice and charity suffer hard things.

The establishment of proportional representation will not dry up the source of the ills of society. This source is much profounder than political organization. But the establishment of proportional representation will restore the principles of public right, reversed by actual electoral systems, and will extirpate from political soil the bitter root of purely factitious battles created by the law's error. It is enough to recommend this cause to the attention and to the active interest of all men of good will.

The Theology of an Evolutionist

V.—The Place of Christ in Evolution

By Lyman Abbott

I RECEIVED not long since a letter from a stranger, containing this significant sentence:

"Forty years ago, while a student at the University of Munich, one of our professors, Baron Justus von Liebig, told us, a small circle of students taking extra lectures in toxicology, in a pause when an animated controversy about the bottom cause of life sprung up: . . . 'Gentlemen, if the universe and our planet ever came to be governed by a wisdom, science, and penetration on a plan no higher than we mortals are capable of understanding and mastering, then I would most fervently wish to be out of it and in a safer place.'"

With that sentence I heartily concur. If I could conceive it possible that this universe were governed by a wisdom no greater than I am able to comprehend, I should not be able to believe in a God of infinite wisdom, for finite wisdom cannot comprehend infinite wisdom. It is no part of my desire, still less of my purpose, to furnish in this course of articles a system of scientific or philosophical knowledge which shall explain the mysteries of the universe. It is no part of the desire of evolutionists to furnish such an explanation. Indeed, it would be difficult to find anywhere in literature a nobler statement of the profound mystery of life than is to be found in the writings of Darwin, Huxley, and Herbert Spencer. The very word agnostic, which has been applied by these gentlemen to themselves, and which was, indeed, first employed by Huxley himself, is an indication of their frank recognition that the universe cannot be comprehended by finite man.

The creed of the evolutionist is all embodied in the statement that life is a growth; but growth is itself a mystery; and the statement that the universe itself is full of mysteries is not diminished by the statement that the universe is a sys-

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tem of growth. The statement that creation is a growth does not explain creation; it simply describes it. No man can tell why, if we put two seeds side by side in the same soil, furnish them the same food, give them the same water, let the same sunshine fall upon them, out of one seed grows an oak, and out of the other seed grows a peach-tree. Growth is a mystery. The statement that inspiration and revelation are growths does not explain these processes; it simply classifies them. Inspiration is an effect of one mind on another mind, and in theology the effect of the divine mind on the human mind. But how is it that mind operates on mind? that one speaker charms an audience, and another antagonizes it? that we are inspired by one author, and not inspired by another? Who can tell? The mystery of the influence of mind on mind remains, although one may believe, as an evolutionist does, first, that inspiration—that is, the effect of a higher mind on the lower—is the secret of all mental and spiritual growth, and, in the second place, that the effect of inspiration is never perfect and complete knowledge at the outset, but growth of mind and growth of spirit into constantly enlarging life and enlarging kn wledge.

In this article it is no part of my ambition, nor even of my desire, to explain the mystery of the character of Jesus Christ. Every man is in some sense a mystery to other men, and the greater the man the greater the mystery. Who comprehends Daniel Webster? or William Shakespeare? or Plato? We do not understand genius. How much less may we be expected to understand Him who, on any estimate of His being, must be accounted the greatest moral and spiritual genius the world has ever seen? I do not, therefore, propose to offer a psychology of Jesus Christ, to measure him, to belittle him with definitions. I only endeavor to point out the place which he occupies in life according to the theory of a Christian evolutionist; what his relation is to what went before, and to what comes after, in the growth of the universe.

"In the beginning," says John, "was the Word, and the Word was with God, and the Word was God." What does that mean? What is a word? It is a manifestation of the soul. A friend is sitting at your side in absent-minded meditation; you cannot imagine what is passing through his mind. Presently he wakes out of that absent-mindedness, he turns to you, looks you in the face, speaks to you, and in that speech reveals to you what is going on within, which was before hidden. The word is the manifestation of the invisible spirit. Now, the declaration of John is that God was always a Word. He never was in absent-minded meditation. From eternity he has been speaking; he has always been manifesting himself. He did not six thousand years ago resolve to manifest himself in nature and so begin a creation. He has always been manifesting himself in creation, and all the works of nature are the revelation and the disclosure of the infinite and eternal energy which is behind them, working out an intellectual process in and through them. As the picture is the interpretation of the artist, as the book is the interpretation of the author, as the speech is the interpretation of the orator, so the universe is the interpretation of the universal Spirit, who is speaking through every singing bird, every blossoming flower, every earthquake, every storm and tempest, everything beautiful, everything awful, everything terrible, everything sublime. He speaks in his world.

And he speaks through men; through men who have heard in his voice what other men did not hear, and have felt in his presence what other men did not feel. He spoke in past ages to prophetic men, not only in the Hebrew nation, but in many nations, inspiring men to a diviner life, leading them on and up to larger living. But pre-eminently he spoke to the Hebrew nation, because that Hebrew nation was pre-eminently ready to receive him. Why some soils are fertile and others are not, who can tell? Why some minds are fertile and others are not, who can tell? Why some nations are fertile and others are not, who can tell? This is a part of the mystery of life. But in this nation there arose prophets, and to these prophets this ever-speaking God spoke, and to them he manifested himself, and the Bible is the gathered utterances of the inspired thinkers of an inspired race. The Bible is not what it is some-

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times called—the Word of God. It is never so called in the Bible. The Word of God includes all the languages in which God has ever spoken—to all races, in all ages, under all circumstances. The Bible is one of his many words, spoken through prophets. Jesus Christ is "the Word become flesh"—that is, it is the manifestation of God in a human life and character. He who has from eternity been a self-revealing God, spake in the world's history first in works, then through the prophetic utterances of men who could better hear and understand than could the great majority of mankind, and at last, when the fullness of time came, he spoke by coming into one human life and filling it full of himself.

Imagine for one moment that God desires to reveal himself to the human race; how can he make that revelation except in the terms of a human experience? This is what he has done. He who, in olden time, spoke through prophets; he who, from the beginning, was the Word, when the race was ready, in the spiritual process of its development, for that later disclosure, entered into one human life and filled it full of himself, that by looking at that life we might comprehend what the life of God is in the world. This is what the author of the Epistle to the Hebrews declares: "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son, whom he appointed heir of all things, through whom also he made the world." First in fragments, in partial utterances, in broken speech revealing little parts of himself which men could begin to comprehend, in single letters which men must learn—for they must understand the alphabet before they could understand the grammar of divinity; later he comes and fills one man with himself and makes that One stand out in human life as the revelation and disclosure of himself. This is what John says: "That which we have seen with our eyes, that which we beheld, that which our hands handled concerning the word of life, . . . declare we unto you." As the artist transcends all his pictures, as the orator transcends all his speeches, so God transcends all manifestations of God. It is that concerning the Word which the beloved disciple has seen, and that only, which he can declare to others. This is the meaning of the heavenly voice: "This is my beloved Son." He is the Son of God, because all his life is brooded by, begotten of, proceeds from the Father. Some of our life does and some does not. We walk in the world like Siamese twins, joined together, now speaking the life of God, and now speaking the life of the world. We are seventh of Romans—flesh and spirit in combat with each other; sons of the earth and sons of God strangely commingled. He was the only begotten Son of God, because *all* his life flowed from the divine fountain and the divine source. This is the meaning of such declarations as that of Paul: "In him dwelleth all the fullness of the Godhead bodily." He was One into whom the holy affluence of the divine nature was poured, that he might set it forth to men. This is the meaning of Paul's other declaration: "God was in Christ." Jesus Christ was the tabernacle in whom the self-revealing God dwelt, and through whom he revealed himself. In short, Jesus Christ was God manifest in the flesh—that is, such a manifestation of God as was possible in a human life, a manifestation of what Dr. van Dyke has well called "the human life of God."

Jesus Christ did not manifest all the qualities of God. There is greater manifestation of power in the earthquake and the tornado than was manifested in the stilling of the tempest; greater mechanical skill manifested in the flower than in anything that Christ wrought; greater affluence of beneficence in every annual harvest than in the feeding of five thousand. But the love, the patience, the fidelity, the truth, the long suffering, the heart of the Infinite and Eternal Energy, comes to its fruition and its manifestation in this one incomparable life—God manifesting himself in a human life and in human relations. Jesus Christ is the image of God—God brought within the horizon of humanity, God made small that we may see him; adumbrated, says Mr. Beecher, that we may look at him; taking little steps by our side, says Dr. Parkhurst, that we may walk with him. God is always manifesting himself, and he is manifesting himself by successive

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manifestations: first in nature; then in the prophets; then in an inspired race; last of all, in one man whom he fills full of himself.

Does this divinity in Christ differ in kind, or only in degree, from the divinity in men? There are differences in degree so great that they become equivalent to a difference in kind; but, with this qualification, I answer unreservedly, the difference is in degree and not in kind. There are not two kinds of divinity, and cannot be. The divinity in man is not different in kind from the divinity in Christ, because it is not different in kind from the divinity in God. If it is, then there are two kinds of divinity; and two kinds of divinity means two kinds of divinities: that is polytheism. Patience is divine, hope is divine, purity is divine, righteousness is divine, love is divine. There are not two kinds of patience, hope, purity, righteousness, love—one of which is divine, the other human. What is the meaning of Paul's teaching but this: that we are to have the patience of Christ; that we are to have the righteousness of God; that we are to be pure even as he is pure; that the divine qualities in us are to be transcripts, reflections, repetitions of the divine qualities in the Everlasting Father. This is what Paul means when he says that our righteousness is *of* God; that is, it is God's own righteousness reproduced in us; any other is a false righteousness, is indeed no righteousness at all. Our divinity is the same in kind as Christ's divinity, because it is the same in kind as God's divinity, because there are not, and cannot be, two kinds of divinity. If we believe this, if we believe that evolution is simply God's method of manifesting himself, then we need not be afraid to say that Jesus Christ is the supreme product of evolution in human history, for this simply means that Jesus Christ is the supreme manifestation which history affords of the divine.

Does, then, evolution end in the manger or at the cross? No. For Jesus Christ did not come into the world merely to be a spectacle, merely to show us who and what God is, and then depart and leave us where we were before. "I am the door," he says. A door is to push open and go through. He is the door: through him God enters into humanity. He is the door: through him humanity enters into God. He has come into the world in order that we, coming to some knowledge and apprehension of the divine nature, coming to understand what divine justice, divine truth, divine life, divine purity, divine love, are, may the better enter into that life and be ourselves filled with all the fullness of God. There is not, I think, one epithet applied to Jesus Christ in the New Testament which, in a modified form, is not also applied to the disciples of Christ. He is the light of the world; and we are to be lights in the world. He is the image of God; and we are made in God's image, and have despoiled ourselves of that image. He is the brightness of God's glory; and we are ourselves to show forth the glory of God. He is King of kings; and we are kings. He is the great High Priest; and we are priests. He is the only begotten Son of God; and we are sons of God. He is filled with all the fullness of the Godhead bodily; and we are inspired to pray that we, too, may be filled with all the fullness of God. And the consummation of evolution, the consummation of redemption—the one term is scientific, the other theological, but the process is the same—the consummation of this long process of divine manifestation, which began in the day when the morning stars sang together, will not be until what Christ was the whole human race becomes, until the incarnation so spreads out from the one man of Nazareth that it fills the whole human race, and all humanity becomes an incarnation of the divine, the infinite and all-loving Spirit. What Jesus was, humanity is becoming.

I can no longer, then, as some of my correspondents seem to do, think of the incarnation as a divine intervention in an otherwise undivine life, beginning eighteen centuries ago, lasting thirty-three years, and then ceasing, any more than I can think of creation as the production of matter, force, and law six thousand years ago, which have since been left to work out their own results with occasional interruptions by the Almighty Creator. All life is God; all force is God. If we could conceive that God should cease to live, the universe would be a corpse. No bird would sing, no fish would swim, no apple would fall nor wind blow, no planet

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would move in its appointed orbit, no man or woman would speak or think or breathe. The universe would be dead, for God is its life; the world would become one vast cemetery, for God is our life. Evolution is not the operation of forces which God once let loose and still controls. The evolutionist does not believe that God created protoplasm and left protoplasm to create everything else. Evolution is God's way of doing things. Force is nothing but God's will; law is nothing but God's habit. It is literally true that in Him we live and move and have our being; so literally true that if we ceased to be in Him we could neither live, nor move, nor have any being. All is of God except our sin, which is separation from Him, the end of which is death. All goodness, truth, purity, valor, honor, righteousness, all patriotism, all martyrdoms, all patient burden-bearing, all conjugal love, all parental love, all child love, all friendships and fellowships, all that is noble, true, and good, have their inspiration in Him, and are manifestations of Him. All growth in goodness, as all growth in the material universe, has its secret in His imparted life. And Jesus Christ is the supreme manifestation of God in past history, and the source and inspiration of all that is best in subsequent manifestations of God in Christian history.

To sum all up in a few words: God is revealing himself to humanity. He is a Word, always speaking. He speaks through his works; all nature interprets him to us. He speaks through his prophets; all men who have felt the inspiration of his presence interpret him to us. He speaks in the one incomparable life, lived for three short years in the little province of Palestine that we might see how God would live on the earth and does live in the universe, that is, might know the heart of God. What Jesus Christ was in those three short years, that is the Eternal. When we stand at the grave that covers the loved form of one dear to us, we may know that He shares in our tears, as Jesus Christ shared in the tears of Mary and Martha at the grave of Lazarus. When we have sinned and are bearing the shame of our sin in our anguish-stricken hearts, we may know that He feels toward us as Christ felt toward the blushing woman to whom he said, "Go in peace, and sin no more." When we come into our church service, and then go from it to the street to oppress the poor, covering our iniquity by our garments of piety, and deflect our own consciences from condemnation by our prayers and our hymns, we may see the divine finger of His scorn pointed at us and hear the thunder of His tones, "Scribes and Pharisees! hypocrites! who devour widows' houses, and for a pretense make long prayers." And all this is that He may make that other and supreme revelation of Himself in our own consciences; that He may enter into the temple of our own hearts; that He may sit at our fireside; that He may talk with us as a friend talks with a friend, face to face; that we may know Him as one knows an intimate companion; that He may be to us "closer than breathing, nearer than hands and feet;" that He may come to be "not so far as even to be near;" that He may be one with us and we one with him, as Christ was one with the Father. And this revelation of Himself which God has been carrying on from the beginning of creation down to the present time will not be consummated until He has reared out of these sons of clay children of God, like to the Christ, not only in the walk and the outer life and circumstance, but in this, that God is in them and they in God, in one sweet, sacred, perfect fellowship.

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Archbishop Benson's Stories

The late Archbishop of Canterbury had many good stories to tell. Two are recalled by his private secretary, Mandeville B. Phillips, in some "Personal Reminiscences" which he contributes to the London "Sunday Magazine." One concerned Archbishop Tait's coachman, who was a very original character. One day a clergyman who called at the palace asked him whether he had still as much to do as ever. The answer was sublime. "There's always a goodish bit doing, sir, but it's been a trifle easier since we took young Mr. Parry into the business!" The Right Rev. Edward Parry had recently been appointed Bishop Suffragan of Dover.

Another of the Archbishop's stories, also of a coachman, will be new to many. A gentleman living in the neighborhood of Addington, finding that the stablemen were not in the habit of attending church, spoke to his coachman about it. "They ought to go," he said. "That's just what I say myself," was the rejoinder. "I says to them—look at me, I go, and what harm does it do me?"

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Experiences of a Woman Canvasser

By Olga Stanley

IT was the sight of a poor, lonely little cent tucked away in the corner of my purse, with no companion to share its snug quarters (not silver ones) but a pocket-piece of foreign extraction, that induced me to lay aside all feelings of repugnance towards the work and become a lady canvasser. This decision was also based upon an offer to handle a really beautiful and artistic book published as a subscription work at a figure calculated to bring it within the reach of any one who really wanted it.

When I started on my mission, the sky was overcast, the streets damp from the night's rain and the morning fog, and certainly my spirits were also dampened by these depressing atmospheric conditions. It was also a great inconvenience, for it necessitated holding my gown up on both sides, at the same time managing my umbrella and the package containing the sample of my wares, so to speak.

Whatever experiences might fall to my lot, I determined not to forego my right to the title of "lady," which had been handed down to me through generations, from a Duke on one side of the family tree and a Marquis on the other, and which I felt I still could claim in spite of the undeserved opprobrium which in some people's minds attaches itself to the very name of "book agent."

As the first step towards the accomplishment of this preliminary aim, I donned most thoroughly appropriate and ladylike attire, my hat being "up to date" and apparently new, though really renovated after the previous year's wear, and again put into active service. My coat was "smart," and fitted perfectly over a tailor-made gown lined with silk (relic of former grandeur), and recently treated to a rejuvenating process, like the hat, showing not a sign of frayed-out edges—hence my care in protecting it from muddy streets and sidewalks. Shoes, gloves, and umbrella were equally irreproachable in style; and it was evident that if success depended at all upon appearances, no elements were lacking.

I am naturally a strong and self-reliant woman, but it must be confessed that on the morning in question there was a most peculiar but not altogether unaccountable sensation in the region of my knees, and a feeling farther up on my left side which strongly suggested heart-failure!

My field lay in an unfamiliar locality, and, after walking some distance, I turned into a street lined with handsome residences, and, selecting one which from its general air of elegance promised well for the end I had in view, outwardly, boldly, but with inward quaking, I mounted the steps and rang the bell. The door was opened almost immediately by a neat maid in dainty cap and apron, and a hasty glance around the interior justified my estimate of the house, the same being further enforced by the sounds of a conversation over the telephone.

"Ah," said I, mentally, "here are people able and willing to surround themselves with luxuries, and of sufficient cultivation to enjoy the possession of a good book."

Aloud, meanwhile, I stated my business to the maid, whose face expressed a really well-bred surprise at my errand, her evident impression having been that I was on social purposes intent, which, in fact, was what I hoped the neighbors would think, if any watched my ascent of the steps.

As soon as the bell sounded for Central to cut off the connection, my hostess appeared on the stairs, received me most graciously, showed deep interest in the work, expressed her thorough appreciation of its merits, said she would really like to possess it, but—and then I learned that I, too, was a direct victim of the recent political situation. She had been cautioned by her husband not to spend a dollar that was not absolutely necessary until after the election, as he "could not tell on what platform he was standing, or how his affairs might turn." Of course I knew I must accept this as final, and after chatting affably together for a few moments, I left, thanking her for her courtesy, and feeling, though somewhat disappointed, not in the least chagrined, having met with polite consideration.

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A succession of calls resulted in no subscribers, but plenty of enlivening incidents.

Doctors had already contracted for necessary medical works, and could not afford more; or, as one of the fraternity assured me, he did not want the book for either reference or recreation, as all the entertainment he desired was contained in his medical journals.

"But," said I, "don't you want a change after dealing with people's ills all day?"

"Oh, no! almost any doctor will tell you he would rather read a medical journal than anything else."

Silenced but unconvinced, I concluded there was no accounting for tastes.

Writers were too busy making books themselves to care for those written by others, and one well-known author dismissed the subject through a servant's medium, without allowing me a glimpse of his illustrious self, by saying he could have no possible use for the work.

Some people were out; some were in, but evidently "not at home;" some too poor to subscribe, although their distress at not being able to gratify their longing to possess a copy was not overwhelming! Some were too rich to be bothered with subscription terms—would rather pay at once when the work was complete. Some wanted it and would subscribe later—but of what avail is a promise of that kind as the result of an agent's efforts?

Public libraries generally declined to subscribe, as it was against their rules to contract for a work until complete, although two institutions the following day or two sent in their orders as a result of the first day's efforts.

Two bits of advice may be apropos in this connection. First, to the agent.

Don't be discouraged by a day of no apparent success; several orders may result from those efforts later on; as one remarked, "In this work there are wheels within wheels," and a circumstance like the following will give strength to the faint-hearted:

It was after a most fatiguing and disheartening day's work that I had on my list as my last call the name of a dear old judge who was known as a book-lover and book-buyer, and when I walked in, there he sat with both feet on his desk; but he removed them at once, and in about a dozen words the transaction was concluded and he had signed for an order in an expensive binding, which yielded a good return for the day's work—but in what breathless suspense I awaited his decision, and how faint I felt for a moment when I saw the signature (a thing of beauty and a joy forever to my eyes at that moment), he could never guess from my outwardly calm demeanor; but shall I ever forget it? for I was inexperienced, and had not learned not to be exalted or cast down by each day's failures or successes.

Now to the buyer: If you want it, take it, and be glad it was brought to your attention, and look upon it as a business deal; if you do not want it, don't express your regret at your inability to "help the agent." Of course, every order represents so much gain to us, but we are doing a legitimate business, and don't ask for assistance any more than the tradesman who solicits orders for things to satisfy your physical cravings, while we strive to supply you with mental food.

One man on whom I called, I knew to be a pawnbroker, but as his home was attractive and well-appointed, and he had two bright young children growing up, I thought my book might appeal to him for his library. His excuse for not subscribing was unique.

"Oh, no, you cannot interest me in it. I'll get it through my business."

Feigning not to understand his meaning, I said: "Ah! but this book is not sold to the trade at all." You see, I was bent upon forcing him to explain how he would get it.

"Well, I am in the *loan* business, and I'll get it in five or six months—I always do; I have all the best works that way."

"Well! well!" I thought, "that is a new way of looking at it, and a sad commentary on an apparently thriving community," and I sighed for the probable fate of some of my books.

Perhaps one of the funniest incidents in my experience was when, after ringing a door-bell, it was answered quite promptly by a little, withered-up woman, who, through a narrow aperture, literally shot at me, without any preface, the surprising salutation:

"I'm one of them."

"What?" I gasped, not catching her meaning at once.

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"I'm one of them, an agent myself, so I guess I don't want—"

"Oh, yes!—good-morning," I blurted out before she had finished her sentence, and walked down the steps trying to collect the crushed atoms of a previously very dignified personality.

Was it only a fellow-feeling which caused her to recognize the nature of my errand at once, or was it?—No, I could not believe it was evident from my general air, but many a laugh have I enjoyed since at the thought of her unerring aim.

One should always avoid a set formula in describing the beauties of a book or any other commodity, or one may be found in the predicament of the man at the World's Fair who was demonstrating the attractions of a certain article, and when asked to repeat a foregoing statement, stopped, evidently bewildered, hesitated, and then said, "Excuse me, but I will have to begin over again."

Just before turning homeward on that memorable first day, an institute, bearing one of our own family names, loomed up before me, and seemed to afford a shelter if all else failed, for it declared itself to be a home for "Respectable, Aged, Indigent Females." Could anything have been more appropriate, and probably founded by some ancestor of mine? I knew I was respectable, I surely felt aged after my fatiguing experiences, and the condition of my finances declared me to be temporarily, at least, an indigent female, therefore perfectly eligible for admission! However, before applying I decided to make a few more struggles to gain fortune first, then fame, if possible, as my aspirations for future greatness lay, not in canvassing, but in writing books for other people to sell, and still others to read; but while so employed one must live, and creature comforts require cash to supply them, and literary success does not always mean financial success—*vide* Ruskin.

Incidents might be multiplied *ad infinitum*, but there has been enough said to give an idea to the uninitiated of the disappointments, also the rewards, of the work of a canvasser, and some of the methods employed; while those who have endured like experiences will feel a sympathetic interest in reading this account, as many things will appear to them between the lines. Perhaps it is best to close it with my final dismissal on the day in question, when a slovenly maid who opened the door of a really nice-looking house announced immediately, "No, she *don't* want *it* at all;" and ushered me out of the house with scant courtesy. "What an invaluable maid to know so thoroughly all the tastes and desires of her mistress without consulting her," I exclaimed inwardly, as I left. She had not generalized in the least; she had not intimated that people of my calling were unwelcome visitors; she had simply asserted that her mistress did not want *it*, without being given an opportunity to see what *it* might be.

Adam

By Lizette W. Reese

THE postmaster stretched a greasy hand across his grocer's counter and held out a letter to the tall and middle-aged woman standing there.

"Miss—Adelaide—Spring. Something for you, I guess."

"Oh, thank you," she said, indifferently.

She slipped the letter into her basket and walked out of the store. One glance had told her the writer. Her lilac calico gown, laid away for years in a garret trunk, was dimly reminiscent of him. He had been in her mind a good deal the past week.

The pike curved upward to the mountains, a dusty, warm-colored line, with here a house, there an orchard or some pasture-land, beside it. It had rained the night before, and the sudden little winds that beat down it were thick with the late August odors, that of withering grass or the last of the apples. Puffs of this red dust followed the tall woman up the road.

She carried her head high as she walked. Her stately name seemed to suit her. Under her thoughts and over and through them ran that one of her letter.

"Adelaide! Adelaide!"

She turned.

Jane Roseborough held her skirts well up out of the dust as she came. Her

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round, good-natured face shone like a full moon from under her starched sunbonnet.

"I've just been down to the drug-store after some liniment," she stopped to say. "I wonder what makes you walk so fast, Adelaide? You only had a minute ahead of me."

"I didn't know you were following."

"You ain't as fat as I am, Adelaide, or you'd realize how I feel. Well, let's go on."

"I guess the worst of the hot spell's over," said Adelaide, a minute later.

"I hope so, anyway." Jane was staring wide-eyed at her neighbor. "How old-timey you look, Adelaide! I believe you had a dress like that when he first come to see you."

"Who?" asked Adelaide, unflinchingly.

"Adam."

They toiled along, one heaving and crimson, the other erect and high-headed. A loaded hay-wagon, moving ponderously in the opposite direction, went by them. It seemed to Adelaide that the farmer's boy, perched on top, looked at her curiously.

"He's been talking a good deal about you to-day, Adelaide."

"Who?"

"Adam."

The tall woman's face was like stone.

"He just came back last night. I tell you I was mighty glad to see him. Eighteen year is a long time to do without seeing your only brother."

Adelaide kept dumb.

"His wife's dead, and his children's dead, and he's come back here to stay—that is—that is—" She ended vaguely.

"Jane Roseborough!"

"Well, Adelaide?"

"You needn't be afraid to say anything to hurt. You can talk all you want to."

There was a moment's silence.

"Adelaide!"

"Well?"

"What was it that made you and Adam fall out?"

The only sound in the road was that of their muffled feet going along through the dust. Farther down the hay-wagon still lumbered. Adelaide measured out her words when she spoke; there was a snap to them.

"I've never told anybody yet, and I never expect to."

"I didn't think you would," said Jane, shrilly, "but I thought I'd ask, anyhow. Do you see this?" holding up the package in her hand; "it's liniment. Do you know what he's gone and done to himself?"

"No."

"He was fixing up my grape-vine for me this morning, and he slipped and fell, and hurt his back. The doctor says he'll have to keep quiet for a week. Adam always was unlucky about some things. When he was a baby he didn't do anything but bump his head, and when he got older he stumped his toe. They used to call him Stumping Adam."

They were coming to a small frame house set well back from the road. Two rows of box, each bush as tall as a man, led up to the front door.

"How's Ellen?" persisted Jane.

"She's gone down to Haversham."

"John Emmet sticks as close as ever, don't he? You'll miss her when she goes."

"She ain't married yet."

They had reached the gate. Jane stopped irresolute. "You might let bygones be bygones," she blurted out. "You might send him a word or two, Adelaide. He hasn't forgotten *you*."

"It's no use going on like that, Jane Roseborough."

"I know it ain't. Well, good-by."

"Good-by," said Adelaide.

She lifted the latch, and passed austerely along between the tall rows of box.

"Miss Adelaide! Miss Adelaide!"

"Oh, dear!" she said.

Back of the little house stretched a fat vegetable garden, and over the fence that divided it from the green, alley-like lane beyond, hung the owner of the voice, young, stalwart, white-shirted.

"Heard anything from Ellen lately, Miss Adelaide?"

"Not a word." She put down her basket and faced him judicially.

"What's the matter between you and Ellen, John Emmet?"

He groaned.

"Who began it?"

"Ellen. She saw me stopping down the pike one afternoon last week to talk to one of the Bean girls. I only asked

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her how her mother was, and I couldn't run right off when she began to tell me all about the old lady's rheumatism. I just stuck it out, though by the time she was through I felt myself all wrapped up in red flannel, with a hot iron dragging at each foot. And Ellen got jealous and wouldn't listen to anything I said, and the next day she was down in Haversham. Miss Adelaide, she's been there a week, and I haven't heard a word since."

"That's like Ellen."

"I love the very ground she walks on," he cried, vehemently.

She looked at him kindly. "I guess it'll all come right."

He swung himself off down the lane She watched him with a new and yet strangely familiar pang at her heart. It seemed to her as if she were listening to some old story told again.

In the house she remembered her letter. She read it seated on the edge of a chair in her solemn little parlor.

Adelaide:

I'm coming back to Green Meadow just to see you. ADAM.

Her face hardened, grew soft, and hardened again. At last she cried out, "But he got married, he got married!" and flung the letter from her.

Over the mantel in a cheap gilt frame hung the photograph of a young girl. Her face was dimly like Adelaide's.

She rose and crossed over to it, and shook her finger in the soft and smiling eyes.

"Is that the reason you went off to Haversham?" she began, sharply. "It was 'Aunt Adelaide' this, and 'Aunt Adelaide' that, until I said yes. You ought to have said, 'I'm going away and make a fool of myself.' It's in your blood, Ellen Spring. It was in your father's blood, and in his father's before him, and way back as long as there was any Springs. We're all alike. I wouldn't make up with Adam Roseborough, and you won't make up with John Emmet, and you'll be sorry for it all the rest of your life." Her voice had shaken as she drew towards the end; her last words were almost a wail.

She picked up the letter again and held it out full in the face of the mysterious likeness.

"And look at this, Ellen Spring! But I can't make up my mind to answer it. I'm soft one minute and hard the next. *He* got married and I stayed single. Seems to me I can't get over his taking a wife. I can't! I can't!"

She plucked at the waist of the gown she wore.

"Ellen Spring, did you ever see this lilac calico before? I pulled it out of the trunk this morning, where it's been folded up 'most twenty year. I knew he was coming, and I wanted something to put me in mind of him. He always liked this lilac so. That's what you'll come to, Ellen Spring. You'll hunger and thirst and find nothing to satisfy you but a rag of old ribbon or an old pile of letters or something else. Some other woman'll get your happiness, and you'll sit and look on and make out you don't care."

Her voice was stern and appealing and passionate and sad by turns. It came back in tinkling echoes across the empty room. It seemed to her as if the house were full of ghosts.

Then she said suddenly: "I'm going right up now and take it off."

She climbed the steps to the garret with the letter still in her hand. The blackened door creaked; she found herself for the second time that day in the dim place antique with the scent of herbs. The trunk out of which she had taken the gown a few hours before stood under the sloping eaves; she crawled towards it on her hands and knees, and dragged it out to the middle of the floor. Then she began mechanically to unfasten her dress, and little by little, as she did so, there grew out of the half-light in the room the figure of another woman, younger than herself by some eighteen years, who watched her with sad and reproaching eyes. Herself, in truth, in the likeness of her youth, the youth she had flung from her with a stubborn hand.

She opened the trunk; an odor of camphor struck across that of the herbs. Here lay her wedding things, in careful and separate folds, beribboned and beruffled, yellowing with age. She ran her finger along the topmost garment; it was trimmed with rows of some delicate, hand-knit lace, and she remembered having walked two miles in the sun to beg for the pattern. Below this showed a loos-

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ened breadth of something fine and dove-colored. It was the dress in which she had expected to marry Adam Roseborough. She gave it a long look; then smoothed the lilac calico into decent creases, and laid it down in a heap on the rest, and the letter last of all. She felt as if she had just finished making a shroud.

Late that afternoon her niece came home.

"I thought you were going to stay another week," said Adelaide.

"I got tired of it," said the girl. She dragged out a chair and sat down on it. "You needn't get me any supper. I'm not hungry."

Her aunt stopped in her passage across the kitchen.

"John Emmet was 'round here to-day, and he told me all about it. He's most crazy for you to make up, Ellen."

"I feel 's if I'd rather die than do it."

Adelaide Spring set her dishes down again on the table, and looked curiously at her.

"I'm going to tell you something," she began. "I guess you've heard about Adam Roseborough? And that once he and I were going to be married, and then we had a quarrel, and we never made up, and he went away and got another wife? Everybody in the village knows that story. Well, he's back here again at his sister Jane's. He's come back just to see me. I got a letter from him this morning, and he told me so. But it's too late, Ellen Spring."

"Well?" said the girl.

"But don't you go and make a fool of yourself like me. I'm too old to change, but you're young, and you can; you *must*."

"What was it about?" asked Ellen.

"He thought I talked too much to the minister. We had just got him, and he was handsome and had a tongue. And I said I would, and Adam said I mustn't, and there it all ended. Adam begged and begged, but I held out, and so he stopped begging and went away."

The young face stared up into the middle-aged one.

"I look at you, Aunt Adelaide, and it seems as if I were looking at myself, only older."

"And I look at you," said Adelaide, "and it seems as if you were me, only younger."

The rattle of china sounded again. Adelaide's heels made clicking noises over the bare kitchen floor.

"You go up to bed, Ellen," she said, suddenly; "you're as pale as a ghost. I'll bring you a bowl of hot tea."

It grew late; the light faded. From one of her windows she could see the Roseborough chimneys, showing very black and plain against a sky that was all pale rose and emerald.

From the stove came a pleasant bubbling and boiling, and the room was full of a homely odor. It was time to take Ellen her tea.

The girl drank the steaming liquid down at one gulp.

"Aunt Adelaide!"

"Well?"

"I've been lying here and thinking about what you told me."

"Well?"

"If you make up with Mr. Roseborough, I'll make up with John Emmet."

Adelaide turned on her in a sudden passion.

"I don't see why you should try to make me do *that*, Ellen."

"I'll do just what you do," said Ellen.

She had been sitting up; she lay down again.

"Suppose somebody that said he cared all the world for you went off, and forgot, and got married?" asked the older woman.

"You wouldn't let him marry *you*, Aunt Adelaide. I don't blame him."

"You'd remember it if John Emmet treated you that way."

"I'd die!" Ellen sat up once more. "Oh, it seems to me that if you yield, I'll yield too."

A curtain flapped in the wind that was pouring down the pike. Up from the garden came the old and straitened odor of box. A door creaked.

Adelaide Spring went falteringly out of the room. Once more she climbed the stair to the garret. The minutes passed; it grew dark outside. When she returned she carried over her arm the lilac calico she had worn to the store that morning. She began putting it on; her fingers trembled; a look of her girlhood came into her face. Ellen watched her.

"I'm ready," she said at last.

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Late August pinks bloomed thickly along the garden path Adelaide trod that night. She stooped and pulled a great handful.

The pike was a dim track running east and west; there was no moon; the stars were scattered and few. Far ahead shone a light in a window. It was lit in Jane Roseborough's little parlor, and behind it was the lover of Adelaide's youth. She hurried toward it. The gusts plucked her by the skirts; they beat the spice out of the pinks she had gathered. Vague whiffs of them reached her now and then.

The light drew nearer. The shrubs in a corner of the Roseborough front yard swayed in a sea of glory.

Adelaide knocked. Jane opened the door. Adelaide did not see Jane; she was blind to the shadowy other figures in the room; she saw only Adam Roseborough sitting pale and middle-aged by the chimney-place.

"I've come to see how you are, Adam."

She held out the pinks.

His hand caught hers and them in the same grasp.

"I've thought of you every hour since I've been here, and long before," he said. "You ain't changed a bit, Adelaide."

The Triumph of Small Fry

A Story for Young Folks

By Minna C. Denton

TEDDY sat idly perched on the topmost rail of the pasture fence, kicking his stubby toes recklessly against the bars. Every discontented wrinkle on the little freckled face said as plainly as it could that something was the matter.

No, it wasn't because the cows had wandered down to the south pasture, and he would have to go half a mile farther than usual after them; on the contrary, in his present mood he was rather glad of it. Nor was it because he had been spelled down nearly to the foot of the class that afternoon in school, for I am afraid orthographical misdemeanors did not sit very heavily on Teddy's conscience. Nor was it even because Speckle had stolen her nest out in the weeds, and some depredating polecat had devoured at least twenty-five cents' worth of eggs that were Teddy's private property. None of these things supplied the cause of Teddy's perturbed spirits.

Presently he slid off the fence and started down the path after the recreant cows, with the air of a boy whom not even the prospect of apple dumpling and hot gingerbread for supper can interest. How could anybody hold up his head and whistle and pretend he didn't care, when his next older brother persisted in slighting and insulting him, as Jeff did Teddy? Wouldn't mind it so much if there was anybody else to play with; but for a fellow who is too little to play with the big boys, and too big to play with the little ones—notwithstanding Jeff's base insinuation to the contrary—what is to be done?

Well, most likely Ben Horton's set would beat them all to pieces in the big match-game to-morrow; that was one comfort, anyhow. Why should Teddy care if they did, long as Jeff had been so ugly about not letting him play?

As he passed the hedge that separated the school grounds from his father's pasture, he could hear the shouts of the boys—Jeff and his chosen six at practice. Playing "Dare" is lots of fun, even if you *are* just practicing. Teddy seated himself on a big stump behind the hedge, to watch them a while.

"You, Rob Leam—Rough-and-Ready, I mean—it's your turn to dare. Summer-Salt, you stay behind and make the rush. Now!"

It was Sum Punkins who spoke, otherwise known as Jeff Rankin, and the captain of the team. They had all adopted sobriquets, which they were keeping a profound secret in order to surprise the enemy on the eventful day of the contest. The ostensible design of this arrangement was to be able to issue orders incomprehensible to the opposing side; but as the nickname was mostly borrowed from some more or less obvious peculiarity of its bearer, this purpose bade fair to be de-

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feated. Rough-and-Ready, for instance, was a reference to the color of the owner's hair; Summer-Salt was the best gymnast among them; Lucius Martin, familiarly denominated "Luscious," was to play a part as Peaches-and-Cream; Sum Punkins owed his title to his importance as leader; Hans Muller, their best runner, was plainly the Flying Dutchman; Silas Bates was Cyclone, on account of the superficial similarity of sound between the first syllables of the two respective names; and Nick Thurman, though only second in a race, was Clean Heels. Teddy could imagine exactly what they would have dubbed him, if they had condescended to admit him at all; he would inevitably have been Small Fry.

Teddy must have stayed and watched a long while, for by the time he got the cows back to the bars the gingerbread was cold and the apple dumpling had almost disappeared. But, as it happened, he had reason afterward to be anything but sorry for the time spent thus.

Teddy studied his spelling lesson that night with an industry quite unusual. By means of a combination scheme which they had hitherto worked successfully, the members of his spelling-class had reduced the required amount of labor to a minimum. There were just five of them, and they were allowed to take turns at being "head," so that, provided there were no unexpected changes, each member could pick out the words which would fall to his share with a tolerable degree of certainty. This being the case, it seemed an entire waste of labor to spend time over words which, by all the canons of prophecy, would never be required of them; accordingly, each took pains to be certain only of his fraction of the lesson. Yesterday, for the first time, there was a hitch. Lazy Silas Bates, who was dreadfully backward in spelling, even in the little boys' class, missed his word. This threw the whole class into confusion, and most of the remainder of the lesson was missed. The unsuspecting old master was completely at a loss to account for such a state of things in a class whose progress in orthography, he had, so far, every reason to believe, was something unusual. So to-night, Teddy, fearing what the morrow might bring forth, was insuring himself against the unforeseen.

This was a precaution which did not occur to the others, however. For when the master looked over his glasses and gave out "Surcingle!" which was the eighth word, to the head boy, that functionary was completely staggered.

"Please, sir, it begins with the second column," he ventured to suggest.

"I know where it begins," retorted the master, in a tone that said he was to be made a dupe of no longer. "Next may spell surcingle!"

So again fate had interfered with their plans, this time with more immediate result than before. When they sat down, Ted Rankin had a perfect lesson; the others, without exception, had missed a sufficient number of words to detain them after school until five o'clock, and the master was chuckling to himself over a shrewd bit of work.

"I'd just like to know what's going to be done about it," demanded Sum Punkins, irritably, of his assembled forces. "The other side ain't going to put off the game because Cyclone missed his spelling and has to stay in, and we can't play with six men against their seven. Judson Lorimer's the only boy there is left that's anywhere near fit to take Si's place, an' he won't do it, I 'most know."

Teddy had crowded eagerly forward at this.

"Jeff, if you'll let me play in Si's place, I'll trade my new six-bladed knife for your old one, that you wanted me to, you know."

"An' nothing to boot?"

"Not a thing to boot," answered Teddy, bravely.

"Huh!" was Sum Punkins's laconic answer. Nevertheless, Teddy's knowledge of human nature was justified. The captain of the Daring Seven, like many another man in a place of power, yielded to the influence of bribery; and when word came that Judson Lorimer had positively refused to take part in the game, he said, rather ungraciously, "Well, I s'pose you can play, seeing we can't get anybody else; but you remember to stay near home, and don't make a dare if you can help it; I don't want you gettin' taken off to prison first thing."

So it came to pass that Small Fry was one of the procession which Sum Punkins shortly led forth to battle. He took his

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place with the rest behind the "dare line," and watched Ben Horton's boys drawing their boundary with an eagerness for the fray that would have done credit to a boy twice his size.

The other side won in the preliminary throw, and Sum Punkins had to make the first dare. So all his men came out into the neutral ground between the hostile lines, and the enemy retreated just beyond their inside line.

"Making a dare" consisted in coming near enough to touch the opposite side's "dare line" with one foot, and then racing for home, the enemy pursuing in hot haste. If some unlucky fellow was caught before he reached his own territory, he was promptly marched off to prison, where a guard was stationed over him. The function of this guard was to see that the prisoner was not rescued by some of his own side, who, if they could touch him before they were themselves touched, might set him free.

From the beginning of the game, it was evident that luck was not favoring Sum Punkins to-day. In the first place, Ben Horton's boys were, on an average, bigger and stronger than their opponents; and, besides that, they resorted to some little strategies which were referred to by Sum Punkins as "mean tricks." They never dared with their whole forces, but only with two or three men, to reduce the number of possible captures to a minimum. They kicked the dust into the faces of their assailants just at the critical moment, to confuse them. And when the Flying Dutchman stumbled over a stone, fell flat, and was captured, there were those who averred that this incident had been arranged with malice aforethought.

The loss of their best player so disheartened Sum Punkins and his men that at the close of the sixth dare all were prisoners except Peaches-and-Cream, Rough-and-Ready, and Small Fry. To the latter the enemy had paid little attention, and he had tried faithfully to follow his brother's directions. But now he felt that the situation was desperate, and that if the remnant were to retrieve their lost fortunes it was high time they were about it. He looked intently all around. Peaches-and-Cream was making a sally, and was just about to be gobbled up. All eyes were turned toward that part of the field; even the guard, grown careless in his comparative security, was clapping and cheering his comrades. No one noticed a little figure glide quietly away to the right and steal up behind the dungeon, oh, so slowly and cautiously! But pretty soon Summer-Salt was startled by a touch on the shoulder, and then Clean Heels and Sum Punkins saw, and came to the prison wall to be set free. Then the question was, how to reach the Flying Dutchman, who, absorbed in the fate of Peaches-and-Cream, was standing close to and a little in front of the guard. For Small Fry had no idea of leaving their most precious booty in the enemy's clutches. So close to the guard that it actually brushed his coat ("That ain't being touched by the guard," said Small Fry to himself), a hand stretched out and grasped the Flying Dutchman's arm with an emphasis that arrested his attention immediately. Just at that moment some one shouted to the guard, and then it would have done your heart good to see the race which followed.

"Didn't get in speakin' distance of him!" "Hurrah for the little feller!" "Three cheers for Small Fry!" shouted the boys, crowding around the breathless victor. Even Sum Punkins was betrayed into admiration; and Teddy wouldn't have taken a dozen six-bladed knives in exchange for the blissful triumph of that moment.

What turn the uncertain vicissitudes of the game might have taken next I am afraid will never be revealed; for just at that juncture an interruption quite unforeseen occurred. A heavily-loaded wagon drove slowly up the hill, and Farmer Bidwell's pleasant old voice called out, "Hi, boys! ain't you 'most through? I thought I'd drive around and see if I couldn't find a market for some of these here watermelons 't I dunno what to do with. 'S 'most too many of 'em to take clear to town!"

❀

You will find it less easy to uproot faults than to choke them by gaining virtues. Do not think of your faults; still less of others' faults; in every person who comes near you look for what is good and strong; honor that; rejoice in it, and, as you can, try to imitate it; and your faults will drop off, like dead leaves, when their time comes.—*John Ruskin.*

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The Will in Politics

On the first of June (1895) the Free School of Political Science celebrated its twenty-fifth anniversary in France. This School was founded in the midst of the agonies of France in 1871 by the enterprise of a few citizens, born, according to the words of its director, M. Boutiné, "of an indomitable hope in the bosom of a great national calamity, the nurse of men and of citizens." M. Albert Sorel, speaking in the name of the professors of the institution, expressed some of the ideas which are the foundation and the soul of its teaching.

"We should in truth have accomplished little if we had simply adopted for administrative purposes the celebrated methods of that great pedagogical industry which every summer sends into examination halls thicker and thicker troops of candidates, more and more stuffed with formulæ. The examination is but the first chapter—the vestibule; it is for the to-morrow that we are working. Our teaching will not show its measurement, will not bear its fruit, until our scholars, thrown into business, are faced, not with questions to answer, but with questions to resolve, are forced to judge and to decide by themselves, having to find in their own memory the ideas, in their mind the resources, in their character the force, that moves the man of action.

"To understand and to know is much. To will is more; it is the higher step in all political education, the condition lacking which all the rest is useless. . . . The true will, the great human will, without which there can be no strong people, no prosperous people, no governable people, no governing people . . . it is towards that will that we must train ourselves.

"After having learned what is the good of our country, we must learn to *will* this good, to contribute towards it. The social body is not a being with a particular life independent of the life of the men that compose it; it lives only in the concourse of individual lives and wills.

"It is man's grandeur, as it is also his heavy responsibility, that he is condemned to will his own good. Nothing can release him from this effort of the will. All forms of lapsing of the will are not only culpable in the individual, but fatal to the whole nation. I perceive the great peril of to-morrow, arising from this quarter of our horizon, and, consequently, our principal duty for to-day.

"Science is only a light. What matters whether it light my path or not, if I do not walk in it? What matters if the laws give me liberty of action, if I do not wish to act? I cannot lay the fault of my own weakness or incompetence upon a science which I could not learn to understand, nor upon a liberty which I did not know how to enjoy. And if, tired of my inertia, and desperate about myself, I take refuge from my infirmity, my debilitated will, in a kind of law of public safety, appealing blindly to the will of some other man, I cannot, by this expedient, escape the conditions of my own humanity; for that which we call authority is in itself only an empty word—it is nothing and can do nothing. The only efficacious authority is that which is created by the common will of all, and sustained by it. The other, the authority that proceeds from the abdication of all, is but a ghost, a scarecrow, hollow armor, which sounds hollow at a touch, which totters, falls apart, and drops in pieces at a blow. If there be a political science, I dare affirm that such is its principal precept." [1]

Fifty Pollys

By M. E. Saffold

Fifty learned Pollys in a plan united
To teach every science to pupils benighted.
They chose the one best fitted to rule
And made her president. She named the school.
Next was a Polly who languages taught
And books from all nations in quantities brought.
She took as assistant one who could spell,
And who knew long words remarkably well.
A Pol applied whom Utah had banished,
But, not being wanted, she immediately vanished.
Five Pollys came, in botany learned,
Who taught everything that flowers concerned.
Three more arrived from Euclid's school,
Who explained geometry by line and by rule.
A daughter of Jove taught the pupils to write
Such lyrics as only she could indite.
To a large laboratory a Polly was sent
To define what gases and affinities meant.
A couple of Pollys with musical throats
Saw to the singing, and the reading of notes.
A Pol and a Polly with art well acquainted
Erected a studio where pictures were painted.
While a sculptor from Greece, with models and charts,
Incited the students to zeal in fine arts.
Engraving was taught, as a matter of course,
By a Polly who learned from the fountain's source.
Two maidens who tripped from the seashore with shells,
Conchology taught, with its volutions and cells.
A Pol and a Polly told of things in the sea;
Two Pollys treated insects as insects should be.
Other two Pollys, the closest of friends,
Instructed the pupils in using their pens.
In the chair of acoustics a Polly was found
Who knew everything connected with sound.
Some isles of the sea gave the Polly who traced
Every ocean and country, just where it is placed.
From the earth came the Polly who geology knew,
And physic was taught by grave Pollys two.
Boxing was practiced by a Pol from the sky;
And athletics by a giant who had but one eye.
A bishop of Smyrna gave theology attention—
An unorthodox Polly is not worthy of mention.
Three learned Pollys made laws their vocation,
And showed how to manage and govern a nation.
Six misty Pollys came, hand joined to hand,
To tell the mythology of their beautiful land.
A cultured Pol, who deportment inspected,
Never failed once to see good manners respected.
Two ingenious Pollys had each a large class,
Who learned to build houses, and to make lenses from glass.
Over all was a Polly who had mastered all learning,
And saw that each teacher her wages was earning.

[1] Taken from the "Bulletin de l'Union pour l'Action Morale," 15 December, 1895.

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Books and Authors

The World in Brief[1]

To tell the story of man from the prehistoric Stone Age to the Atlanta Exposition of 1895 in six hundred pages duodecimo is a difficult thing to do well, but Professor Fisher has done it. It is no mere abridgment of his "Outlines of Universal History," a work designed for more advanced pupils. Though a condensation of it, it is to a considerable extent a recasting. Relatively more space is given to the mediæval and modern periods than is usual in works of its kind. At the same time the author has endeavored to advance in other directions upon the character of historical instruction now in vogue in schools.

In a text-book intended for use by pupils of differing creeds it is necessary, as some excitement in Boston not long ago admonished all concerned, to deal with certain passages of history in an irenic spirit. In this respect Dr. Fisher has been most careful, as appears in his references to Hildebrand, Becket, the Council of Constance, Luther, etc. No Romanist, we suppose, could object to his statement of Luther's ground of complaint against the sale of indulgences, viz., "In the popular apprehension *(sic)* the system, as it was practiced in Germany by some of these agents, amounted to a sale of absolution from guilt, or to the ransom of deceased friends from purgatory." Coupled with this, moreover, is a correct statement of the orthodox view of indulgences, as held by the Roman Church. In congruity with this, while saying that "noble men like John Eliot, 'the Apostle to the Indians' (1604–1690), made efforts to teach and civilize them," Dr. Fisher might explicitly have named, as "1604" suggests, the French Jesuits, whose labors and martyrdom in the Huron country have been celebrated by Parkman.

Professor Fisher's general accuracy is most praiseworthy, but we have noted a few slips. Hippias, the tyrant of Athens, "laid heavy taxes on the people, and was finally exiled in 510 B.C." (p. 74). But he also put great numbers to death, and this was the main cause of his exile. On the next page a "tendency to democracy" is dated from the eighth century B.C. Perhaps this is a misprint, as the preceding page correctly represents the overthrow of the "tyrants" in the seventh and sixth centuries as leading to popular sovereignty. Page 449 states that "the first settlement of New Jersey was made by members of the Society of Friends." The Dutch were the first settlers, some sixty years earlier. Page 543 says, "James Monroe (1817–1825) received the votes of all the States but three." In 1821 he received every electoral vote but one. Page 549 mentions certain territory as wrested from Mexico under the treaty of 1848, without mentioning the money consideration paid by the United States.

Professor Fisher has described the progress of art, literature, and science very amply for so compendious a work. The unity of the whole narrative is described as the unity of the divine design of realizing the ultimate perfection and unity of the race. The book has an excellent index, and is furnished with maps and illustrations which are all that could be desired.

[1] *A Brief History of the Nations and of their Progress in Civilization.* By George Park Fisher, D.D., LL.D., Professor in Yale University. American Book Company, New York. $1.50.

"The Shadow Christ"[1]

An exquisitely printed and bound book is "The Shadow Christ," by Mr. Gerald Stanley Lee. The somewhat sentimental text of its preface, punctuated by an alarming number of dashes, is hardly a proper foretaste of the book's real matter. Its unostentatious fullness of knowledge, its often terse and epigrammatic style, its air of entire refinement, its spirituality, appeal to us. The text seems to gain in directness as we read; many phrases lodge in the mind, as: "The Bible lives because it strives—adapting, resisting, impelling. It lives by being lived, renewed with each childhood of the earth, forever in the heyday of its strength—men call it old because it has been young so long." But our author is not always so admirably direct; his text is sometimes too overladen with imagination and with an atmosphere of dreaminess. His theme is a noble one; it is to show the intimate and vital connection existing between the great men of Israel—Moses, Job, David, and Isaiah—and our Saviour. True, it is a theme worked over and over again by theologians, and to a certain extent by poets. Mr. Lee belongs to the latter class, but his book contains many thoughts of genuinely spiritual life-giving to theologians and to everybody. Nor is he wanting in humor. He thus dwells upon the most salient defect of the Jewish race: "David sings, 'The Lord is my shepherd; I shall not want,' and the fear of God is the fear of poverty, and faith is the spiritual interpretation of gold. The Book of Job, sublime in being an exception, is founded on the wonder of a righteous man that the Lord could take away his riches when he had not sinned. Entering the presence of the Lord with his teasing, infidel swagger, Satan strikes the keynote of the Old Testament: 'Doth Job serve God for naught?'" Mr. Lee is no less keen in distinguishing between the prophetical quality of the Jewish religion and the philosophy of the Greeks. As we study the Old Testament, we realize that, except with the progressive Jewish minority, the proverb never had the force of the command. "It was because Moses never argued, perhaps, that the Lord selected him. Aaron's argumentative gift furnished the reasons for a Golden Calf. The reasoning people are largely on the wrong side in the earlier revelation." We realize, too, that the Hebrew nation was inspired by the sense of right, not because it was right, but because God commanded it. The most striking feature of this suggestive book, however, is its character-sketch of David, and Mr. Lee sums the David-history up as being "one of the great self-assertions of history, the first radiant, humble *God and I.* . . .

[1] *The Shadow Christ.* By Gerald Stanley Lee. The Century Company, New York. $1.25.

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The self-expression of the man is the self-revelation of God. The incarnation—older than Jesus—is a habit from the beginning of the world." Mr. Lee leads up through the Old Testament characters to Isaiah, whose talking with Jesus across the generations suggests the title—"The Shadow Christ."

The Books of the Week

[The books mentioned under this head and under that of Books Received include all received by The Outlook during the week ending January 15. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

RELIGIOUS AND THEOLOGICAL

Inspiration Considered as a Trend, by D. N. Faunce, D.D. (American Baptist Publication Society, Philadelphia), begins by putting in sharp contrast the conception of the Bible as "God's book through man and for man," and as a book "not inspired by God, but only by human genius, however exalted." The author then proceeds to give what he calls the argument from trend, the nature of which he illustrates by the answer of a professor in physics to the question of a pupil, "Have you proved gravitation?" "No. We prove none of those things. We only show which way things tend." We think it would puzzle Dr. Faunce to tell exactly what is the distinction between human genius and divine inspiration; whether, indeed, what we call genius is anything but a form of divine inspiration; whether the sharp distinction which he makes in the opening of his book is a real distinction, or only a distinction in thought. Apart from this objection there is much in his treatise which will help to strengthen faith in a divine revelation as afforded by and through the Hebrew Scriptures.

We here simply announce the publication of *The Principle of the Incarnation, with Special Reference to the Relation Between Our Lord's Divine Omniscience and His Human Consciousness*, by H. C. Powell, M.A. (Longmans, Green & Co., New York.) Regarding the question of incarnation as the most vital question in the theology of to-day, we reserve this volume for fuller consideration hereafter.——*The Celestial Summons*, by the Rev. Angelo Canoll (Eaton & Mains, New York), is introduced to us by a quotation from Dr. A. T. Leadham, affirming that "Angelo Canoll, like Robertson, the great English preacher, will, we predict, should his sermons ever be published, become even more famous than when in the active duties of the ministry he composed and delivered them." We should doubt the accuracy of this prediction. What has given Robertson's sermons their exceptional power is their unique suggestiveness. We do not find this quality in these sermons of the Rev. Angelo Canoll.

Notes, Critical and Explanatory, on the Greek Text of Paul's Epistles, by James Robinson Boise, D.D., late Professor of New Testament Interpretation in the Theological Seminary, now the Divinity School, of the University of Chicago, edited by Nathan E. Wood, D.D., pastor First Baptist Church, Boston (Silver, Burdett & Co., New York), will be of value only to the professional student of the New Testament. They are concise, purely exegetical, largely grammatical and verbal.——*Buddhism in Translations*, by Henry Clarke Warren, Cambridge, Mass. (Harvard University, Cambridge, Mass.), is the third volume in the Harvard Oriental Series, edited, with the co-operation of various scholars, by Charles Rockwell Lanman, Professor of Sanskrit in Harvard University. The interest in America in Buddhism, and the endeavor in certain quarters to introduce it to Americans as a substitute for Christianity, gives special value to this publication, because it enables the scholar to acquaint himself with Buddhistic literature at first hand.——*The Tool Basket for Preachers and Teachers; Being a Collection of Sermon Outlines, Pegs of Thought, Sunday-School Addresses, etc., etc.* (Wilbur B. Ketcham, Cooper Union, New York), is provided for "those who have to prepare a sermon or lesson at a very short notice as to the choice of a theme." The first question to be asked about the book is, Is it worth doing? In our judgment a book of this kind is not worth doing; therefore we do not go on to consider the second question whether it is well done.

A second volume of *The History of Dogma*, by Dr. Adolph Harnack, translated from the third German edition by Neil Buchanan (Roberts Brothers, Boston), brings the history of Christianity from the primitive Apostolic Church down to the time of Origen. We need not add to what we have already said in commenting on the publication of the first volume of this work. It is scarcely less than indispensable in the library of any minister who desires to be acquainted with the latest and best statement of the development of dogma in the Christian Church.

Christianity and Idealism, by John Watson, LL.D., Professor of Moral Philosophy in Queen's University, Kingston, Canada (The Macmillan Company, New York), is the first published volume in a series projected by the Philosophical Union of the University of California. This series, we gather from a prefatory note by the editor, Professor Howison, of the University of California, is to be furnished by idealists who believe that it is possible "to solve the riddle of life *positively*; to solve it in accord with the ideal hopes and interests of human nature." Combined with this optimism, which is in striking contrast with the intellectual pessimism of Spencer and Huxley and others of the agnostic school, is an agreement with them in the rejection of any interventions or breaks in the order of nature. Professor Howison takes "a final leave of mere tradition and of blank authority—of miraculism in every form." Our author's aim in this volume might thus be defined as an endeavor to interpret Christianity from the idealistic point of view; "not as historical theology, but as an ideal of conduct," on the belief "that Christianity and Idealism, when each is duly understood, lend each other a stable support." Thus regarded, "Christianity will be seen as in its truth the new but abiding principle of personal and social action that marked a fresh and higher stage in human development." This ideal the author contrasts with both the Greek and Jewish ideals, and he interprets it with a good deal of freshness and suggestiveness of thought. It is in this interpretation of a Christianity which "must recognize that the ideal of Christian manhood includes within it the Greek ideal of clear thought and the

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love of beauty, as well as the Jewish ideal of righteousness and the Roman ideal of law and order," that the chief value of the book consists. Its chief defect, from our point of view, is that it does not recognize, as he who believes in the Incarnation must recognize, the truth that this ideal is no longer a mere intellectual principle, but is an incarnated reality; that it is no longer merely an ideal, but is, in the person of the one Master, a historic fact.

Professor Moulton's latest contribution to the series of the Modern Reader's Bible, upon which comment has been several times made in these columns, and which is awakening very wide interest, is devoted to *The Chronicles*, and contains the usual introduction and notes. (The Macmillan Company, New York.)

NOVELS AND TALES

Strictly speaking, *On Many Seas* does not belong under the above heading, but it has all the fascination of the fiction of adventure, and, moreover, it is sometimes hard to tell when the narrator is dealing with actual facts and when he is drawing on his imagination. The author's name as it appears on the title-page is Frederick B. Williams, but an interesting article in "The Critic" states that his real name is H. E. Hamblen, that he now has charge of a steam-engine, and that his story-telling capacity was drawn out by Mr. William Stone Booth, Librarian of the East Side Settlement, who has edited this book. The story is that of an adventurous life on many seas and in many ports. It abounds in incident, and in many ways is a faithful, realistic picture of the sailor's life. It has an untrained vigor, often a dramatic effect, and always a genuine sea-flavor. In fact, the flavor is sometimes too strong. There is not a little positive and objectionable coarseness that might have been "edited out." To say that this coarseness is true to life does not answer the objection. A literal production of Water Street sailors' talk would be "true to life," but most readers would prefer not to meet it in print. (The Macmillan Company, New York.)

Sappho, translated by Henry Frith, finds its place in the new edition of the works of Alphonse Daudet now coming from the press of the Macmillan Company. The story is dedicated by the distinguished novelist to his sons when they should be twenty-one years of age; and, as that dedication suggests, is not to be read by younger readers. It is a story which depicts with graphic power not only the disintegration which vice effects in a man's nature on the moral side, but the general wreck and incapacity for sane action and living which follow in its train.

Mrs. Molesworth's *Uncanny Tales* is a collection of ghost stories of the two standard kinds—those which admit of explanation and those which don't. We hardly find the tales to be equal to the author's best work. (Longmans, Green & Co., New York.)——*Three Boys in the Wild North Land*, by Egerton R. Young, reminds one of the best of Mayne Reid's boys' books. It combines happily travel, adventure, science, and story. The Hudson's Bay region is the scene of its adventures. (Eaton & Mains, New York.)

It is impossible to justify such a story as *No Place for Repentance*, by Ellen F. Pinsent. (Anson D. F. Randolph & Co., New York.) Such books read by the weak might destroy what little moral courage they possess. Briefly, the story is that of a man, an inebriate, who makes an attempt to recover lost ground. He becomes a curate, and by his devotion and consecration helps other men, who have his own tendencies, to withstand temptation, but falls again himself. The last paragraph in the book shows the moral of the story: "I was readin' i' the Book this marnin', an' we know what's written theer is good. Leastways I shall alwaays saay o' Maister Champion an' all, 'He saaved oothers, himself he cannot saave.'" ——The same firm publish *Simon Ryan, the Peterite*, by the Rev. Augustus Jessopp, D.D., Honorable Canon of Norwich Cathedral. This is the third book by this author, and is a pastor's, or rather a curate's, experience in an English parish. The book is an analysis of an abnormal character, the chief element in which is love for a child run mad.

TRAVEL AND HISTORY

Professor James Bryce has published through the Macmillan Company, New York, in identical form with his "American Commonwealth," a new edition of his *Transcaucasia and Ararat*, which we reserve for further notice.——Mr. Richard Harding Davis has issued a decidedly second-hand account of the recent uprising in the Transvaal, entitled *Dr. Jameson's Raiders*. (R. H. Russell, New York.) Mr. Davis's conversation with Mr. Hammond has suggested the desirability of removing the charge of lack of faith under which the members of the "Reform Committee" have been resting in silence. According to this last account, Dr. Jameson entered the Transvaal not only at his own risk, but against the "Reformers'" expressed wishes. Mr. Davis's little book is interesting reading, as is everything that he writes, but it is not convincing.

TEXT-BOOKS, ETC.

Professor George R. Carpenter, of Columbia University, has prepared a volume of *Selections from the Works of Sir Richard Steele*, to which he has contributed a carefully written introduction and a series of notes. This book is one of the large number of text-books for literary study which show not only the great expansion of interest in that study in this country, but also evidence the rapid growth of American literary scholarship. (Ginn & Co., Boston.)

As Sainte-Beuve says, "Each man who learns how to read is one more reader for Molière." Assuredly Molière's name is one of the great names in literature, and of all his satires on society, none excel "Les Précieuses Ridicules" and its continuation, *Les Femmes Savantes*. It is with lively satisfaction, therefore, that we welcome a capital edition of the latter play, by Professor Alcée Fortier, of Tulane University. (D. C. Heath & Co., Boston.) The volume is prefaced by an introduction which includes not only a life of Molière and an analysis of "Les Femmes Savantes," but, what is of equal importance, an analysis of "Les Précieuses Ridicules." The life of Molière is peculiarly well done. In it we see, as never before, that the wanderings of the dramatist over France immeasurably helped his native force in presenting a wonderful knowledge of philosophy and of human life in the guise of con-

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summate art. The book is supplemented by some good notes, which do not err in giving too many translations.

Dr. Ernest Septimus Reynolds has published through the Macmillan Company, New York, *Hygiene for Beginners*, an extension of his primer on hygiene. The most important part of this extension is a rough outline of anatomy and physiology. Some knowledge of these subjects is necessary before even the main principles of hygiene can be understood. The book contains a surprising and suggestive amount of information.

Cæsar has been stigmatized as "the fellow who fought a lot of battles just so he could plague boys." Many such complaining boys have been plunged into "De Bello Gallico" before they have received any adequate notion of the life of that great man; hence we welcome the appearance of an elementary history of the heroes of Rome. *The Story of the Romans*, by H. A. Guerber (American Book Company, New York), exactly serves this purpose. It is not merely a history in itself; it is also a general introduction to the study of Latin.

POEMS

Songs After Work is a collection of twenty-three poems by Louis J. Magee. (Anson D. F. Randolph & Co, New York.) Most readers would decide that "In War" is the best of the collection, most of the poems are in a light vein.

The Vision of Sir Launfal and other of Lowell's poems, edited, and with a biographical introduction and critical notes, by Mabel Caldwell Willard, has been added to the Students' Series of English Classics, as has also *As You Like It*, edited, and with an introduction by Katherine Lee Bates, of Wellesley College. (Leach, Shewell & Sanborn, Boston.)

QUOTATIONS

Living Thoughts, a collection of quotations, by S. Pollock Linn, A.M. (Wilbur B. Ketcham, New York), is designed, the publisher states, "for the senate, the bar, the pulpit, and the orator."

M. Felix Dubois's *Timbuctoo* has been translated from the French and well published by Messrs. Longmans, Green & Co., New York. Accompanying the text are over one hundred and fifty illustrations from photographs and drawings made on the spot, and several clear maps and plans. The text loses somewhat in the translation, not because the translation is not well done, but because we need to read about "Timbuctoo" from a Frenchman's standpoint and in a Frenchman's language. We need as well to have that pleasant sense of ownership which the colonial Frenchman now possesses to such a magnified degree. To him Timbuctoo, Madagascar, Tongking, are so many names recalling so many delightful distant spots hardly more realizable to his personal mind than Mars. Nevertheless he knows that certain of his country's explorers and many of his country's soldiers have gone to those far-away places, and that over all waves the gay tricolor. Therefore, without thinking seriously as to whether France will really gain much in the end by all these colonies, the French reader takes a positive and quite natural delight in reading everything published about the new colonial possessions. The work of M. Dubois naturally falls in this category, but it is also a book of considerable value. In it we learn many things about the river Niger, its valley and its towns, which have not before been presented, or, at all events, in any such graphic way.

Literary Notes

—Giuseppe Protonotari, the proprietor and editor of the "Nuova Antologia," died on December 17, in his forty-fifth year. He was the son of the late Francesco Protonotari, who founded the review thirty-one years ago.

—The heretofore unpublished works of Gibbon are about to appear in book form. After the death of the historian, Lord Sheffield took charge of these papers, and a portion of them was prepared for publication. We are now promised the whole of them.

—We learn that Captain Mahan's "Life of Nelson," upon which he has been engaged for several years, will soon be issued. It is to be published in two volumes, uniform with this author's great naval work, "The Influence of Sea Power upon History."

—Three Canadian poets are in the Government Departments of the Dominion. Mr. Duncan Campbell Scott is an assistant in the Indian Department, Mr. W. W. Campbell is in the Department of the Secretary of State, and Mr. Archibald Lampman in the Post-Office Department.

—Dr. Charles Cuthbert Hall, who has just been called to the presidency of Union Theological Seminary, is to edit the American edition of "The Expositor," which is to be published by Dodd, Mead & Co., and the first number of which will be published in this country on the first of February.

—Messrs. Charles Scribner's Sons announce that they have acquired from Messrs. Roberts Brothers the right to publish all the novels of George Meredith heretofore published by that house. These, with "Lord Ormont and his Aminta" and "The Amazing Marriage," already published by the Messrs. Scribner, comprise all Mr. Meredith's novels.

—Dr. Ellis P. Oberholtzer, who has for several years been a member of the editorial staff of the Philadelphia "Evening Telegraph," has been elected to the editorship of the Philadelphia "Manufacturer." Dr. Oberholtzer is the author of several works on political science, and is a lecturer on international questions in the University of Pennsylvania.

—Last week the library bought from the widow of the great German scholar, Ernst Curtius, arrived at Yale University. The library consists of 3,500 of the most valuable archæological works in existence. It was bought for Yale by Mr. Montgomery Sears, of Boston. Accompanying the library is a portrait of Professor Curtius, presented to Yale by Frau Curtius.

—The appointment of a woman, Mrs. Anne B. Jeffers, as the State Librarian of Maryland aroused some criticism at the time, but Mrs. Jeffers has more than justified the appointment by the praiseworthy way in which she has fulfilled the duties of her office. The Baltimore "American" says:

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"Her success is another proof of the fact that in work of this kind a woman can prove herself fully as capable as a man. Her year's work is to her credit, and proves that no error was made by the Governor when he named her for the office."

—"Dr. Nansen is giving all his time to the preparation of his book, and has made great progress with it," says the London "Daily Chronicle." "He will have finished it by the time he comes to London to deliver a series of lectures on his Arctic expedition. It can hardly, however, be published before the beginning of March, but in any case it is certain to be the book of the spring."

—Book publishing seems to have reached a fixed limit in England, so the New York "Sun" informs us, only sixty more books having been published in 1896 than in 1895, and only forty more in that year than in 1894. Last year 6,573 new books and editions were published, as against 6,516 in 1895, while the number of books published for the first time is 250 less than in 1895. The chief gains are in history, fiction, and poetry, while the losses are in travels, belles-lettres, and miscellaneous works.

—"A History of the Royal Navy from the Earliest Times to the Present" is now announced, and will extend to four octavo volumes. The work is under the general editorship of Mr. E. Laird Clowes, of King's College, London. His treatment consists in taking up English naval history by periods, each period being dealt with by some distinguished specialist. The work will have peculiar significance to Americans because Captain Mahan and the Hon. Theodore Roosevelt are included among the collaborators.

—Byronians eagerly anticipate the new editions of Byron, either one of which would be enough to make a distinct event in the literary world. One of the editions will be edited by the Earl of Lovelace, the poet's grandson, and the son of that Ada who was "sole daughter of my house and heart." It was John Murray the Second who brought out the old seventeen-volume edition of Byron, and it is John Murray the Fourth who will issue the Earl of Lovelace's edition. It is said that Lord Byron patronized the first John Murray and was uncommonly toplofty toward him. The second of the two editions is to be edited by Mr. W. E. Henley, whose criticisms on any one and anything are always worth reading.

—The Hon. Joel T. Headley, the historian, who has just died, was once a Presbyterian pastor in Stockbridge, Mass., but was compelled to retire by failing health. He was later associated with Horace Greeley in the editorship of the New York "Tribune." Again owing to failing health, he was obliged to go to the Adirondacks and live there for several years. A souvenir of that life is his book "The Adirondacks; or, Life in the Woods." Mr. Headley was best known by his historical works, including "Napoleon and His Marshals," the first American book issued by the house of Scribner & Company; "Washington and His Generals," "Life of Cromwell," "Sacred Scenes and Characters," a "Life of Washington" which was extremely popular, "Life of Havelock," "Chaplains of the Revolution, "The Great Rebellion," "Grant and Sherman, their Campaigns and Generals," "Farragut and His Naval Commanders," "Sacred Heroes and Martyrs," "The Achievements of Stanley and other African Explorers," etc.

Old Friends

By Andrew Lang

Books, old friends that are always new,
Of all good things that we know are best;
They never forsake us, as others do,
And never disturb our inward rest.
Here is truth in a world of lies,
And all that in man is great and wise!

Better than men and women, friend,
That are dust, though dear in our joy and pain,
Are the books their cunning hands have penned,
For they depart, but the books remain;
Through these they speak to us what was best
In the loving heart and the noble mind;
All their royal souls possessed
Belongs forever to all mankind!
When others fail him, the wise man looks
To the sure companionship of books.

— *Selected.*

Books Received

For week ending January 15

AMERICAN BAPTIST PUBLICATION SOCIETY, PHILADELPHIA

Faunce, D. W., D.D. Inspiration Considered as a Trend. $1.

AMERICAN BOOK CO., NEW YORK

Guerber, H. A. The Story of the Romans. 60 cts.

EATON & MAINS, NEW YORK

Young, Egerton R. Three Boys in the Wild North Land. $1.25.

Canoll, Rev. Angelo. The Celestial Summons. Edited by Homer Eaton, D.D. $1.25.

GINN & CO., BOSTON

Steele, Sir Richard. Selections. Edited by G. R. Carpenter.

D. C. HEATH & CO., BOSTON

Molière's Les Femmes Savantes. Edited by Alcée Fortier. 30 cts.

THE KANSAS STATE PRINTING CO., TOPEKA

Tenth Biennial Report of the Kansas State Board of Agriculture. 1895 and 1896.

WILBUR B. KETCHAM, NEW YORK

Linn, S. Pollock. Dictionary of Living Thoughts of Leading Thinkers. $2.

The Tool Basket for Preachers and Teachers. 50 cts.

LEACH, SHEWELL & SANBORN, NEW YORK

Lowell, James Russell. Vision of Sir Launfal, and Other Poems. Edited by Mabel C. Willard. 35 cts.

Shakespeare, William. As You Like It. Edited by Katharine Lee Bates. 35 cts.

LONGMANS, GREEN & CO., NEW YORK

Powell, H. C. The Principle of the Incarnation. $4.

Molesworth, Mrs. Uncanny Tales. $1.25.

MACMILLAN & CO., NEW YORK

Bryce, James. Transcaucasia and Ararat. $3.

Daudet, Alphonse. Sappho.

The Chronicles. Edited by R. G. Moulton. 50 cts.

Reynolds, Ernest S. Hygiene for Beginners. 70 cts.

Williams, F. B. On Many Seas: The Life and Exploits of a Yankee Sailor. Edited by W. S. Booth.

A. D. F. RANDOLPH CO., NEW YORK

Pinsent, Ellen F. No Place for Repentance. 75 cts.

Magee, Louis J. Songs After Work. 75 cts.

Jessopp, Rev. Augustus, D.D. Simon Ryan the Peterite. 75 cts.

McLeod, Harvey S. How Can I Make the Most of Myself?

ROBERTS BROS., BOSTON

Harnack, Dr. Adolph. History of Dogma. Translated by Neil Buchanan. Vol. II. $2.50.

ROBERT HOWARD RUSSELL, NEW YORK

Davis, Richard Harding. Dr. Jameson's Raiders.

UNIVERSITY OF CHICAGO PRESS, CHICAGO

Journal of Proceedings and Addresses of the National Educational Association.

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The Religious World

General Booth and Mr. Gladstone

The "Christian World" of January 7 contains an interesting account of a conversation between General Booth, of the Salvation Army, and Mr. Gladstone. It is written by General Booth. The interview occurred at Hawarden Castle, whither General Booth went at the invitation of Mr. Gladstone. It is of value as containing the answer of the head of the Army to questions which were propounded to him by the great statesman. The first fact that attracted Mr. Gladstone's attention was the militarism of the Army, and concerning that he asked very carefully. General Booth replied that each of the various countries in which the Army is at work constitutes a separate territory, under the command of an officer who is called a Commissioner, and these territories are subdivided into provinces, and again into divisions, and again into corps, and each is under the command of an officer. Each Commissioner in command of a territory is selected by the General himself for a period of five years, which term can be extended if desirable. In answer to another question General Booth said that most of the executive authority of the Army in all lands is in the hands of English officers. Mr. Gladstone asked concerning the income. While General Booth said he could not answer definitely, still he would say that it is considerably over a million pounds sterling. When Mr. Gladstone asked concerning the number of adherents to the Army, the reply was, "Considerably more than a million." In answer to other questions, General Booth said that there was little active opposition to the Army now on the Continent; that in Sweden, for instance, an annual subsidy was paid by the city of Stockholm for the social work of the Army, and that a fine building had been erected by the city authorities and handed over for the use of the Army free of rent. He said that they had no more opposition from Roman Catholics than from Protestants. One point seems to have interested Mr. Gladstone especially—the arrangement concerning the successorship in case of the death of the General. In reply to a question, General Booth said: "It is the first duty of the General to nominate his successor in writing, such a nomination being placed under cover in the hands of the solicitors of the Army, whose duty it is to deposit it unopened in a place of security" He also said that a legal deed transferring the property to the successor was executed; that the person named might be changed as often as the General thought best, and that arrangements had also been made for suitable action in case the General should die and no person be properly designated as successor. After listening to this statement Mr. Gladstone said that it would be necessary to go back to the Tudors of the sixteenth century to find an example of a system of personal nomination by the person occupying the post of authority as in the Army. It is even more autocratic than that of the Roman Church. This, by the way, seems to us to be the weakest point in the whole organization. Commander Ballington Booth has been wiser in this matter by far than his distinguished father, for he has made arrangements in the constitution of the Volunteers for the election of the Commander by a properly constituted board of directors who are themselves elected by the soldiers. The Salvation Army has done a magnificent work, but it has within itself elements of weakness. It is strong while General Booth lives and is well. Its weakness is in the fact that it is an absolute despotism, and that the one who for the time being happens to be at its head may, if he chooses, perpetuate his own ideas without regard to their wisdom or adaptation to specific conditions or times.

The Roman Church in Quebec

Recent events have caused great interest in religious matters in the Province of Quebec. Some facts in regard to the state of religion in that Province will interest the readers of The Outlook. Six-sevenths of the population are Roman Catholics. They have a majority in every city except Sherbrooke, and in every county except a few along the American frontier. The supremacy of the Church is indicated, not only by its numbers, but by its buildings, and its influence on all the affairs of the government. No part of Italy or Spain is more definitely or predominately Roman Catholic. Not only is the population connected with that Church, but its wealth is so great that it is possible for it to carry almost every point that it chooses. The revenue of the Church is almost fabulous. The Church in the Province has always been a predominant power in political affairs. The rights of the Church have been secured by legal enactment. One clause reads as follows: "His Britannic Majesty will give the most precise and effectual orders that his new Roman Catholic subjects may profess the worship of their religion according to the rites of the Romish Church, as far as the laws of Great Britain permit." The population of the Provinces being overwhelmingly Roman Catholic, the legislature is likewise of the same faith, and the action of the legislature is almost always determined by the preference of the Church. There is a system of tithes carefully executed, by which the parish priest practically secures about one-fourteenth of the harvest of all his parishioners. These church rates are not only collectable by law, but they are a privileged claim upon the real estate, and, unlike ordinary mortgages, do not require registration. In educational matters the Church is practically dictator. It can be seen from these facts that, with the growth of a large Protestant element in other parts of the Dominion, conflict is inevitable. In Manitoba only one in six of the population is Roman Catholic, while in Quebec only one in ten of the population is Protestant. Accustomed to almost unlimited sway, it is not surprising that the hierarchy resents any attempt to limit its powers. Just now the Ministers of the Dominion are facing one of the most difficult tasks which Ministers ever had to face. They are trying to adjust the conservatism of a mediæval age, and of a Church jealous of its own rights, to the changed and changing condi

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tions of the nineteenth century. What the result will be is not a matter of doubt. That the process, however, will be long, and even painful, is also without doubt.

Mission Conference at Toronto

Perhaps the most striking Conference ever convened in connection with the Methodist Church of Canada was held last week (January 17–19) at Toronto, when foreign missions was the central theme of the meetings. On the opening Sunday special missionary services were conducted and offerings received in the thirty-eight Methodist churches of the city. The congregations were large, the offerings in some cases showed an increase of one hundred per cent. over the contributions of previous years, and the day will be long remembered in Methodist circles as the beginning of a new era in the missionary movement of their Church. On the second day two great meetings were held in the Metropolitan Church. Mrs. Wellington White, of New York, spoke on woman's work as being essentially with women, and strongly urged the sending of substitutes to the foreign field by those who are unable to go themselves. Bishop Galloway earnestly emphasized individual responsibility, and the Rev. Dr. Williams, of Buffalo, forcibly presented to his hearers the claims of the kingdom of God. The Rev. A. E. Crews, on behalf of the Epworth League Societies, referred to their increase of 8,000 in membership, and called upon the churches to take up the Student Volunteers for mission work, two hundred of whom were in Canadian colleges and universities. The address of the Rev. James Henderson, D.D., on Enthusiasm was delivered with the speaker's well-known eloquence, and aroused the audience to the fullest harmony with the subject. The third day opened with a missionary breakfast at the Metropolitan Church parlors, over which the Hon. C. C. Aikins presided, and was supported on his right and left by the visitors and speakers of the Conference. The speaking which followed lasted until the noon hour. A great audience of five thousand people crowded Morsey Music Hall at the closing meeting in the evening. Such an audience, the chairman, Dr. J. J. Maclaren, declared, had never been witnessed by their ancestors even in the days of greatest missionary enthusiasm. The Rev. Dr. Sutherland spoke of the great work at home with Indians and French Canadians, and prophesied that Methodism would not be slow to respond to the calls of the foreign field. The Rev. Dr. Leonard, of New York, ably dealt with the universality of the kingdom of God, and contended that present social problems can be solved only by the application of the Gospel of Jesus Christ. After short addresses by the Rev. Dr. Hart, Superintendent of the West China Mission, and Bishop Gallaway, who referred with great hopefulness to the outcome of missionary effort, this notable Conference was brought to a close.

Mr. Spurgeon on Close Communion

It is well known that, though a Baptist, Mr. Spurgeon was liberal in his ideas concerning the communion. The writer of this paragraph once had the pleasure of receiving the communion almost directly from his hands. The elements were passed first to his son Thomas, who is now his successor, and by him passed to the writer, with full knowledge that he was not a Baptist but rather a Congregationalist. The writer once heard a High Church Baptist say that the reason why the Baptist denomination had not gone ahead in Great Britain as fast as in the United States was because it was not loyal to its fundamental principles, and instanced its open communion tendency as one sign of its disloyalty. The fact that the Baptists were not progressing and in every sense vital in England was amusing to one familiar with the facts. Still more so is the fact that a man like Mr. Spurgeon should be regarded as untrue to fundamental Baptist principles. In the January number of "Sword and Trowel," which, as is well known, was Mr. Spurgeon's magazine, we find the account of a conversation with the great preacher on this subject. Many questions were given. He was asked, "Is close communion right and Scriptural?" To that he replied as follows: "You must argue that question among yourselves, brethren. I will suppose, for a moment, that close communion is right and Scriptural, and if so, you ought never to have any communion with any unbaptized person; you should never pray with him nor praise God with him, for that is a form of fellowship; you should not be a sharer with him in any spiritual blessing — in fact, you should not go to heaven with him. If, on the other hand, it is right and Scriptural to give to a brother in Christ that which is the reality and essence of Christian communion, you may as well have fellowship with him in that which is the sign and symbol of your true union in the Lord." Mr. Spurgeon touches the vital point. There is no answering that reply. Its truth is being widely recognized. In one of the prominent churches in Providence only recently those not Baptists were urged to remain to the communion on the ground that no distinction was made in that church. The world moves, and we all move with it.

Dr. Herber Evans

Perhaps not many of our readers are familiar with the name at the head of this paragraph, but every one in England knew this great Welsh preacher. The editor of the "British Weekly" does not hesitate to call him the greatest preacher in the world. Members of the International Congregational Council well remember his magnificent figure and impassioned eloquence. He was one of the most eagerly sought preachers for great occasions among the Nonconformist bodies. He had been called to Westminster Chapel in London, and also to great churches in the Colonies, but he always resolutely refused to leave Wales. His home was in the old city of Carnarvon, where he exerted an influence second to that of no other Welshman. After a long and distinguished ministry he accepted the presidency of the College at Bangor. His oratory was impassioned, poetical, vivid, pictorial, and had the rush and sweep of a mighty torrent. It was like the man, massive, though glowing and victorious. Wales has given to the world many of the most eminent preachers of recent years, but it has given no man more deservedly eminent than Herber Evans. He had been honored with all the honors that English Congregationalism could confer upon him. He had been Chairman of the Con-

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gregational Union of England and Wales, and his addresses at that time have been described as wonders of eloquence. When he preached in his own language, it was always without notes. When he preached in English, feeling less sure of himself, he usually wrote. The account of his funeral is most impressive. The city that loved him, in the midst of rain falling in torrents, filled the streets and stood for hours in respectful and reverent homage. Carnarvon for most travelers is remembered for the glorious old castle that is located there. No nobler structure of its kind can be found in the Kingdom. But Carnarvon, for those who have known Herber Evans, will always be still held distinctly associated with his work and memory.

The Outlook in Japan

Japan continues to attract attention because of the social, political, and religious changes which are there rapidly taking place. The recent reports which we have received are all favorable to Christianity. To be sure, there has been no marked change in the attitude of the Doshisha, but the American professors who have been released from its service are undertaking general mission work with great enthusiasm, and are apparently everywhere meeting with a very cordial reception. The effect on the country of the tours of such missionaries probably will be more positive, even, than the service of the same men in the university. In no respect is the influence of Christianity making itself felt more beneficently than in the cultivation of a higher moral life among the people. The Christians are leaders in behalf of this better social condition. The hall of the Young Men's Christian Association in Tokyo has recently been the scene of memorable meetings in behalf of what may be called universal chastity. Mr. Yokoi, who is well known in this country, has written strong articles in favor of monogamy and personal purity, which are sure to have large influence. Several priests have recently given up the Buddhist faith, and there is strong feeling against the shameless lives of many other eminent Buddhists. Their lives had not been regarded as shameless before Christian ideals were introduced. Now there is a demand that those who serve the people should be worthy of their high offices. We have always felt that the best test of the spread of Christianity in Japan was not to be found in loyalty to Occidental forms of orthodoxy, but in an appreciation of the higher ethical life as taught by Christ. Judged by this standard, the utterance of the Kumi-ai Churches at Nara, issued a little more than a year ago, is one of the most encouraging signs of the times. There is no better authority on the religious condition of that country than the Rev. J. H. De Forest, D.D., who in a recent article says: "The Japanese have been free to accept Christianity for only one decade, and it has already gained the highest place as an authority in benevolence and purity. . . . There never was a nation in which the leaven of Christianity has worked with such signal success in so short a space of time."

Mr. Moody in Boston

Perhaps it is not strange that the advent of Mr. Moody into the modern Athens has been greeted with various degrees of favor and disfavor. It is not the first time that an earnest and consecrated man has been misunderstood, and that lack of culture has been mistaken for something nearly akin to lack of character. The meetings of Mr. Moody have aroused a storm of criticism, if not of protest, chiefly from ministers of the Unitarian churches. We are sure, however, that even these criticisms are not entirely representative, since many of the Unitarian ministers are in hearty sympathy with the work which Mr. Moody is trying to do, even though they may not themselves be able to use his methods. The test of any man's work is its results. It is easy to find fault with every man who seeks to make better the life of the individual or the community, but, judging by what Mr. Moody succeeds in accomplishing, there can be little doubt concerning the value of his preaching. He is not a scholar, and he makes no pretense to scholarship. His preaching is often crude and literalistic, but he puts the emphasis strong and clear on the fundamental fact of man's need of forgiveness, and upon the equally evident fact that the grace and love of God are pledged to all who forsake sin and live a true life. Everything can be pardoned to a man who keeps these points always at the front. Now and then, of course, he makes statements at variance with the scholarship of the world, but he never fails to emphasize the fact that the first duty of every sinning man is to repent, and the second to live a life of righteousness according to the standard of Jesus Christ. No one who studies either the effect of Mr. Moody's preaching as it is found in the lives of those who listen, or in the work which he is doing in his schools and various philanthropic agencies, can fail to believe that he is a man destined for a great work in a difficult and not too appreciative time. If our friends in Boston who have criticised so severely would now devote an equal amount of time to a study of the value of Mr. Moody's work, we venture to predict that they would be found among his warmest and most enthusiastic admirers.

The New Rector of the Catholic University

The Rev. Dr. Thomas J. Conaty, late of Worcester, Mass., was installed as rector of the Catholic University of Washington on the afternoon of January 19. The exercises drew together a distinguished audience, among the more noticeable of whom were Cardinal Gibbons, Mgr. Martinelli, and Bishop Hurst, of the Methodist Episcopal Church. The occasion was chiefly remarkable for the address of Cardinal Gibbons and the inaugural address of Dr. Conaty. It seems to us as if the prelates of the Roman Church protest too much when they speak of the relation of the Church to the Republic, and yet Cardinal Gibbons is not a man against whom we have ever heard a suggestion of insincerity; therefore we may believe that his words represent his own feelings, and we hope they represent those of the Papacy. In the course of his address he said: "If I had the privilege of modifying the Constitution of the United States, I would not expunge or alter a single paragraph, a single line, or a single word of that immortal instrument. The Constitution is admirably adapted to the growth and expansion of the Catholic religion, and the Catholic Church is admirably adapted to

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the genius of the Constitution. They fit together like two links in the same chain." Later he said: "Let the watchword of the Catholic University be revelation and science, religion and patriotism, God and our country." Nothing could have been more outspoken or patriotic than the address of the Cardinal. Dr. Conaty in his inaugural address seems to have been equally happy. He claimed that this was the only real University in America, its only competitor being Clark University in Worcester. By "real university" he meant the only institution exclusively for post-graduate students. One paragraph has a very different sound from that of the utterances of his own Church and of many Protestant Churches of a few years ago. Speaking of his Church, he said: "It proclaims to all men that there are no heights reached, no results attained, no facts demonstrated, no researches made, that will not find in the Catholic Church blessing and encouragement. There is no secret in nature that can offer danger to truth. There is no investigation which cannot be made to lead to the strengthening of faith." If that spirit had prevailed in the Roman Church throughout the centuries, how different would history read! There is great truth in the contention of President White that science has progressed in spite of the warfare of theology. The truth probably is that not theology, but the Church as an institution, has been the opponent. But now Dr. Conaty says that "there is no secret in nature that can offer danger to truth." If the Catholic University is conducted on that principle, it will be a great gain for the University and for the world.

The King's Daughters and Sons

Among unsectarian organizations few have had a more rapid growth or are doing a nobler work than the International Order of the King's Daughters and Sons. Started eleven years ago by ten women, in New York City, it has increased until its members are found all over the world. In 1891 "International" was legally added to its title. Its constitution states that its aims and purposes are "to develop spiritual life and to stimulate Christian activities," and that all who accept these aims and purposes, and who "hold themselves responsible to the King, our Lord and Saviour Jesus Christ," are welcome to its membership. As its name indicates, the Order accepts and teaches the Fatherhood of God and the brotherhood of man. Its first work is to strive to win the individual heart for Christ, so that the individual life may be governed and guided by his spirit. "Within its ranks are found, not only the little child and the wayworn pilgrim, but some of the noblest men and women who, in the Church, the State, the university, and the business world to-day are shaping the policy and guiding the affairs of the nations." The King's Daughters and Sons, for the love of Christ, and "In His Name," are ministering to the souls and bodies of men; "building churches; paying mortgages on those already built; building and furnishing parsonages and rectories; educating young men and women for the ministry and for the foreign mission field; taking care of orphans and widows, of the old and the sick; building hospitals and infirmaries; maintaining day nurseries and kindergartens; sending trained nurses to the homes of the poor; and following the sailors with evidences of loving care." Nearly 400,000 have taken the little cross as the outward symbol of their pledge of love and service, and more than one thousand different lines of work upon which they have entered are recorded at the headquarters of the Order. A series of meetings under the auspices of this Order was held last week in the Madison Avenue M. E. Church, New York City. Among the speakers were the Rev. Drs. Henry van Dyke, Andrew Longacre, Benjamin Adams, H. E. Cobb, John C. Bliss, Anthony H. Evans, John Balcom Shaw, W. S. Rainsford, S. B. Rossiter, Mrs. Margaret Bottome, President of the Order; Mrs. Isabella Charles Davis, Mrs. S. B. Rossiter, Mrs. Mary Lowe Dickinson, and Mrs. Ballington Booth.

The Sunday Evening Service

The Presbyterian Union of New York at its last meeting discussed the subject of the second Sabbath service. The speakers were Dr. Burrill, of New York; Dr. Scudder, of Jersey City; and Messrs. H. B. Silliman, of Cohoes, and Frasier, of New York. Dr. Burrill said that two things would fill a church at the second service—"a warm welcome on the part of the church, and a plain Gospel sermon by the pastor." Dr. Scudder, as would be expected, earnestly argued in favor of "applied Christianity," and urged that the workingman must be made to feel that the Church wants him on Sunday by showing that it cares for him on week-days. There is more or less of truth in the contention of these clergymen, and in the remarks of others which followed, but we venture to make one suggestion. Many are resorting to special attractions in the way of music and general entertainment to secure a second audience. The impression has gone out that in order to attract a large evening audience the sermon must take a secondary and insignificant place. We venture to dissent. Wherever the sermon is given the most prominent place in the evening, and the work put upon it is as great, if not greater, than in the morning; wherever the subjects selected are level to the thought of the people—those in which all of the people are interested—there is no difficulty about a congregation. One of the prominent Brooklyn pastors tried the experiment of elaborate music and short sermons with fair success. He then changed his plan, and gave the evening service to lectures on spiritual subjects, in which he dealt with the profoundest questions of the spiritual life, doctrinal and exegetical, subjects about which people were thinking and about which they longed to know, with the result that the place was packed, even though the sermons were seldom less than an hour in length. Similar results have been obtained in the Old South Church in Boston, in the Union Park Church in Chicago, and in numerous other churches. We venture to suggest to those to whom the second service is a problem that, instead of preaching "sermonettes" and trusting to a choir to draw an audience, they select the deepest subjects about which they or their people ever think, that they deal with them without the slightest regard to tradition, asking only what is their meaning in the light of to-day, and what application can be made of them in our time.

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Correspondence

Parks and the Single Tax

To the Editors of The Outlook:

In your issue of January 16, in speaking of the scheme of celebrating Queen Victoria's long reign by dedicating some plot in English towns to the use of the people for a park, you point out the need in our own country for more breathing-spaces, and add: "Beautiful views ought to be public property, for no man owns the landscape, however the fields may be divided among individuals."

But why allow the fields to be owned? Is not all nature the gift of God for the use of all his children, and is it right to allow private individuals to own what was put here for us all? Private possession we must have of any land which is to be put to its best use; not only private, but guaranteed possession; otherwise men will not dare to sow seed, or put up large factories or other buildings.

We all come into the world by the same warrant, and we all must use land or die. Does it not necessarily follow that we all have equal rights to the use of that which is necessary to life and which no man ever did make or could make—land? Evidently. But in order that all may be secure in their rights, those who are given private possession of land should pay to the rest of us, for community expenses, the value of the land thus monopolized, which value will be greater or less according to location. All public improvements—better municipal government, better police force, better street-paving—add to the value of land, and to-day that added value goes to private individuals instead of into the public treasury. If our cities should make more parks or "countless footpaths running from the main roads to points of outlook," the landowners in that neighborhood would smile with joy, for it would mean more money in their pockets, whereas it should mean nothing of the kind, as they of themselves have not produced any of that extra value.

Let every one have every cent he produces; let him keep the whole product of his labor; but we should carefully distinguish between what is a labor product and what is not, and act accordingly. Let us by all means have more parks, but let us first remove all taxes on the product of labor and levy on land value alone.

F. A. B.

Germantown, Pa.

The Populist Movement

To the Editors of The Outlook:

When there is so much misunderstanding, to say nothing of willful misrepresentations, of what may be called the Populist movement, it is encouraging to find that a paper of the character of The Outlook can understand it, and has the courage to give the truth about it. What was said in the January Magazine Number in the article concerning the new State Governors was especially appreciative, and, I think, entirely true.

I have been studying that movement, at first hand, for the last three years especially. I feel sure that the movement, as a whole, is very slightly understood in the East, or even here at home, by men who ought to be willing to open their eyes and see, but are willfully blind. Often the leaders of the movement have not been wisely selected. At first especially, the people were very unreasonable, but the educative influence of the Populist propaganda has been decidedly toward social righteousness.

In its essence it has been an unselfish movement. The average Populist has a far better understanding of the real social condition in this country than the average Republican. Much of the literature that they read is narrow and one-sided, but, on the whole, its educative influence has been elevating.

A power has been developed that must be reckoned with, and of which so many able men are totally ignorant. I was prejudiced against the movement at first, because they were unwilling to declare against saloon domination. Seemingly, saloon opposition has declined within the last few years, but I believe the moral power that has been developed in that time through Populist propaganda will at some future time be directed against the saloon power as well as other evils. As an evidence of the value of the movement, I will notice the eagerness with which the people read and use in argument the words of such men as Professor Ely, President Andrews, and Dr. Lyman Abbott.

One of the painful things, to me, during the recent Presidential campaign was the fact that so many prominent men, especially ministers and editors of religious papers, were afraid of and could see nothing but selfishness and repudiation in the free-silver movement.

Without question, the importance of a change in a monetary standard was exaggerated, or the change proposed too great, but I believe many able men lost a rare opportunity to lead the people by their blindness to the real situation.

W. C. P.

Sargent, Neb.

Notes and Queries

NOTE to CORRESPONDENTS.—*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space.*

1. Please give me the name of some cheap classical dictionary. I would like one not only giving the pronunciation of ancient classical names, but also a dictionary which gives modern biographical pronunciations as well. 2. I would also like some book of reference for the explanations of signs and symbols used in it. 3. The name of some good history of art. I would like the history full enough to be interesting, but not so full as to be tiresome to one who has but little time to spend on the subject. A. C. P.

1. A cheap Classical Dictionary (Smith's) is published by Harper & Brothers, New York, at $1.25. For the pronunciation you desire you will have to consult the lists in Webster's Dictionary, unabridged. 2. Get Adeline's "Art

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Dictionary." 3. Longmans, Green & Co., New York, publish Marquand and Frothingham's "History of Sculpture," Hamlin's "History of Architecture, and Vandyke's "History of Painting" (about $5 for the three), which correspond to your requirements as nearly as anything we know.

A child of nine years, whom I should not have suspected of a serious or religious thought, has strenuously insisted on presenting herself as a candidate for church membership. I hope the examining committee had reason to be satisfied, but I fear that, like too many other children, she has very little realization of the step she has taken, what it implies, and its relation to her daily life. Her mental endowment I should judge to be quite ordinary, and her home teaching will be meager. Can you tell me of some book which contains the elementary truth of evangelical religion, simply and attractively told, which would be suitable for such a case? A. S.

"Little Things," treating of practical matters (Sunday-School Union, Philadelphia), "Bible Blessings," and a series of like books by Dr. Richard Newton (Revell Company, New York), Miss Havergal's "Little Pillows," a devotional book (A. D. F. Randolph Company, New York), "Jesus the Carpenter" (Longmans, Green & Co., New York).

I am much interested in reading the Old Testament. Can you explain to me David's utter disregard of the moral law? In reading of his many departures from righteousness, I cannot understand 2 Samuel xxii., 21, 24, and 25, R. V. Please explain. W. M. E.

We presume you mean the inconsistency of his profession of innocence in the passages referred to, with the fact of his occasional great breaches of morality. The first verse of chapter xxii. shows that the verses you refer to relate to the integrity of his conduct while he was persecuted by Saul, and merely mean that in the midst of all provocations he had borne himself irreproachably toward his sovereign and countrymen. See similar testimony in 1 Samuel xxiv., 11, 17; xxv., 15, 16.

1. Name best single commentary on Revelation. 2. What two or three other books will be helpful in a study of Revelation? 3. Name four books, in order of choice, that will be helpful in preparing a series of sermons on the training of the young—child-training, etc. R. A. L.

1. Professor William Milligan's, perhaps. 2. F. D. Maurice and C. J. Vaughn (3d ed.) have valuable expository lectures on the same. See also Briggs's "Messiah of the Apostles" and Weizsäcker's "Apostolic Age." 3. Halleck's "Education of the Central Nervous System," Munger's "On the Threshold," Gilman and Jackson's "Conduct as a Fine Art," Mathews's "How to Get On," and Smiles's "Character," "Self-Help," etc., are fruitful in comments and illustrations.

Does the parable of the Rich Man and Lazarus teach everlasting punishment, and that there is no future probation? By those who believe in these, it is brought up in support of their argument, and I would like to know how it can be explained otherwise. W. H. W.

It certainly teaches future punishment. Its saying, "there is a great gulf fixed," has been used as a proof-text for endless punishment. This is straining the text for more than it gives. Many things are fixed, that are not fixed forever. The question, how long? the parable has no answer for, neither has it any hint of a future probation. All that appears of hope is in the sufferer's anxiety for his brothers. This can hardly be reckoned compatible with the theory which regards him as hopelessly damned.

Kindly tell me what authority there is for the statement that Gibbon was an agnostic or an atheist. Is the quality of his history affected by opposition to historic Christianity? R. A. A.

Whether either of these terms is strictly applicable to him we do not know. It is generally admitted that he was irreligious. His 15th and 16th chapters, which proved so offensive at first, are now acknowledged by churchmen to be substantially just. Gibbon himself said that they did not controvert the divine origin of Christianity. Gibbon's History is generally recognized as a work of the highest rank.

1. What books are of special use in obtaining a thorough and concise training in the English Bible? 2. What is the best chart of the Life of Christ? A. D.

1. Adeney's "How to Read the Bible" (James Clarke & Co., London); The Cambridge Bible for Schools; Gladden's "Who Wrote the Bible?" "The Bible as Literature" (Crowell, New York); Roberts's Handbooks to the Revised Version, both Testaments; McClear's Class Books of Old Testament and New Testament History; G. A. Smith's "Historical Geography of the Holy Land;" Farrar's "Messages of the Books;" Smith's "Dictionary of the Bible," abridged, Peloubet's revision; Bissell's Biblical Antiquities," edition of 1892. Professor Adeney's book will soon be reprinted by Thomas Whittaker, New York. 2. Kephart's (F. H. Revell Company, New York).

Can you send me any missionary points on Asia? S. J. W.

The prominent points now are these: What is to become of the Armenians and our missions there? What is the prospect for a genuine development of Christianity in Japan? How is the recent war going to affect missionary work in China? Besides, the famine in India requires reinforcement of missionary resources there. Write to Charles E. Swett, 1 Somerset Street, Boston, for a copy of the American Board Almanac (10 cents). Ask him also for the pamphlet, "The Missionary Concert," which contains a book list. Copies of the "Missionary Herald" can be obtained of him with articles on the above-named points. See also Mr. Frederic Greene's and Canon MacColl's books on the Armenian troubles (Putnams, New York).

Kindly tell me what you think Tennyson means in his prelude to "In Memoriam," when he says;

"For merit lives from man to man,
And not from man, O Lord, to thee,"

and also in XV. of the same, where he says:

"That all thy motions gently pass
Athwart a plane of moulten glass."

S.

The first quotation means that men may have some claim of merit upon each other, but not upon God. This thought is in Jesus' saying, Luke xvii., 9, 10. In the second passage the poet fancies his deceased friend as in perfect tranquillity, an utter contrast to the stormy scene he describes.

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Please answer the following questions: 1. What views do the Jews hold regarding Christ? 2. What books treat of the above? A. E. C.

1. Substantially the same as in the common opinion of most Israelites of his time, that he was a great prophet—nothing more (see Luke vii., 16). 2. A Jewish scholar writes to us thus: "The best book on the subject I know of is, 'As Others Saw Him, A.D. 54,'" by Joseph Jacobs. (Houghton, Mifflin & Co., Boston.)

Kindly inform me if there is any insurance company among the Congregationalists, or any other denomination, for the insurance of church property exclusively. I come to you because I do not know of any one else who will be so likely to have the information for me. Q. J. C.

The only such company that we know of is the "National Church Mutual Fire Insurance Association," Lisbon, Iowa. We know nothing of its financial character or standing.

1. Is there an English translation of "La Philosophie de Schopenhauer, par Th. Ribot"? 2. Is there a similar work on the Philosophy of Kant? If there is, where can they be obtained, and what is the cost? A. F. J.

1. There is not. 2. Yes: E. Caird's "The Critical Philosophy of Kant," 2 volumes. We can only guess the price as about $3. Order it of any bookseller.

Kindly tell me in what books I may find something to help me in writing on the Puritans and Pilgrims and their influence on modern civilization. F. G. C.

Douglas Campbell's "The Puritan in Holland, England, and America" will give you all you need for it.

Please name two or three of the best commentaries on the Epistle of James. X. Y. Z.

Professor Mayor's commentary is learned and exhaustive. Dr. Deems's "Gospel of Common Sense" is expository and practical.

Kindly help me in reference to the bibliography of demonology. Titles and authors will be quite enough if you will only indicate their relative importance and trustworthiness. H. W. H.

Nevius's "Demon Possession and Allied Themes" and Conway's "Demonology and Devil-lore" exhaust the subject from opposite points of view.

An anonymous correspondent writes asking how Dr. Abbott can reconcile the rejection of the miraculous birth of Jesus with the pure character of Mary. We must leave this question to be answered by those who do reject the miraculous birth of Jesus Christ. As we have frequently said, we accept it; and, to make this paragraph perfectly explicit, it is personally accepted by Dr. Lyman Abbott, to whom the question was especially addressed.

"E." asks for the author of "Sleepy Time," giving the first verse. The poem from which the verse is taken is "Slumber Land (Mother and Robbie at Bedtime.)" It was written by Margaret Vandergrift, and was published in "St. Nicholas," October, 1880. It was copied into the New York "Sun" of Sunday, November 14, 1880. M. A. B.

Perhaps your correspondent "H. A. F.," who asks your guidance in a course of study on "Faust," would like to add to the list Denton J. Snider's "Commentary on Faust" (3 vols.). E. A. J.

Who was chaplain of the Continental Congress, and if more than one, who were they? M. E. C.

Who is the author of the following lines, and from what poem are they?

"The acknowledgment of God in Christ,
Made by thy reason, solves for thee
All questions in the earth and out of it."

A. P.

I would like to ask where I can find a parody on "Barbara Frietchie" in the German dialect, beginning "Up from the meadow green mit yellow corn." S. W. V.

Can any one tell me where and how a copy of Gail Hamilton's last little book, privately published, can be procured? H. H.

Can any one give me the publisher's name and the date of the first collected American edition of Pope's Poetical Works? D. M.

Can any one tell me where I can find a certain reading entitled "The Parlor Lamp"? *

The quotation asked for by "J. H. R." is in Browning's "Saul," next to the last section, lines 310-313. H. F. Y.

About People

—"My brethren," said Dr. Boyd Carpenter, Bishop of Ripon, England, in a recent address, "I beg you to take hold of your own heart and look it straight in the face." Bishop Carpenter is an Irishman.

—The latest and most venerable addition to bicyclers is the great composer, Signor Giuseppe Verdi. Despite his eighty-three years, the old man has been taking lessons on the wheel, and has proved an apt pupil.

—General Felix Agnus, the proprietor of the Baltimore "American," says of his early life: "I came to this country under engagement as a chaser and sculptor to the great firm of Tiffany & Co., of New York, from which establishment I went direct to the ranks as a private soldier, though not speaking a word of the English language."

—Mr. George Frederick Watts, who is having just now an exhibition of his paintings in London, has excelled any artist in giving us portraits of the chief authors of his generation. His Tennyson, his Arnold and Browning are well known. The New York "Evening Post" thinks, however, that he has not succeeded with his latest sitter, Mr. George Meredith, and tells the following concerning the Watts portrait of Sir Henry Taylor: "I want to make you a modern Jove," said Mr. Watts. To whom Sir Henry replied, "But I prefer to be a jovial modern."

—The renomination of Senators Gallinger, of New Hampshire, Platt, of Connecticut, and Morrill, of Vermont, to succeed themselves shows the growing custom in New England of retaining the same Senators, if worthy, as long as possible. Senator Aldridge has already had two re-elections. Senators Hale and Frye were elected in 1881, and have had no opposition in being returned ever since. General Hawley entered the Senate in 1881, Mr. Platt two years earlier, and Mr. Hoar two years still earlier. The long period of Senator Edmunds's services is well known, and his colleague, Senator Morrill, is now at the end of his thirtieth consecutive year.

—The New York "Times" says that while Mr. Joaquin Miller was walking along the street in Seattle recently, a man approached him, and, without saying a word, lifted the poet's beard

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and examined the right side of his neck. Then he remarked: "Yes, you are Joaquin Miller." Naturally, the man was asked to explain this singular behavior, whereupon he said that forty-odd years ago he had pulled a poisoned arrow from Mr. Miller's neck, and with his lips had extracted the venom from the wound. The poet remembered the occurrence, and a few minutes later the two old men were fighting all over again an Indian skirmish that took place on the shoulder of Mount Shasta.

—"Last Saturday," says the Rev. Dr. Henry M. Field in the "Evangelist" (Presbyterian), "Dr. Cuyler celebrated his seventy-fifth birthday, and he told me that of all the friends that came to give him their congratulations the very first was Father Sylvester Malone, who has been a priest and pastor in Brooklyn for more than fifty years. Our readers may remember the honors that were paid to him by Protestants as well as Catholics at the completion of that long career of usefulness. Brooklyn is the city of churches, and famed for its eloquent preachers and devoted pastors, but he would be a bold man who should set himself up as, either in his faithfulness or in public respect, above Father Malone."

—Albert S. Willis, our Minister to Hawaii, who has just died, was the successor of Minister Stevens. In the name of our Government, Minister Willis submitted to the Hawaiian revolutionists a demand that Queen Liliuokalani be reinstated because her submission had been due to the misapprehension on her part that the forces of the United States would be used against her. When a counter-revolution was thought to be threatened, he was charged by Rear-Admiral Walker with remissness of duty in failing to receive a petition of citizens asking for the retention of the United States man-of-war Philadelphia. He explained that, after inquiry, he was satisfied that there was no cause to fear any emergency requiring armed intervention. When the republic was formally proclaimed, he gave it official recognition.

—One of the most accomplished men of his time has recently passed away—Sir Travers Twiss. He was an Oxford man, and became Fellow and Tutor of University College, his Alma Mater. He then became Professor of Political Economy, and later Professor of International Law in King's College, London, resigning that office to become Regius Professor of Civil Law at Oxford. He was later made Judge of the Arches Court of Canterbury, and appointed Advocate-General of the Admiralty, becoming also Queen's Advocate-General. It was Sir Travers Twiss who, in 1884, at the request of King Leopold, drew up the constitution of the Free State of the Congo. He served on many English commissions having to do with international law, and wrote a number of works, including "The Oregon Question Examined with Respect to Facts and the Law of Nations," "An Epitome of Niebuhr's Rome," "View of the Progress of Political Economy in Europe since the Sixteenth Century," "The Letters Apostolic of Pope Pius IX., considered with reference to the Law of England and the Law of Europe," "Lectures on the Science of International Law," "The Law of Nations, considered as Independent Political Communities," "Law of Nations in Time of War," a volume on the Schleswig-Holstein question, and other works.

Good Deeds

The Paris correspondent of the London "Times" says that the widow of Baron Maurice Hirsch, of Vienna, intends to present 2,000.000 francs ($400,000) to the Pasteur Institute as a memorial of her husband. This will make it possible to enlarge the building by chemical and biological laboratories, which, it is estimated, will cost 800,000 francs. Some of the professors, moreover, at present receive little or no salary.

The leading educational institution of the Reformed Church in the United States, Franklin and Marshall College, Lancaster, Pa., is the recipient of a generous gift from General J. Watts De Peyster, of Tivoli, N. Y., who has long been a friend and benefactor to the institution. General De Peyster proposes to erect a complete library for the College, with a capacity for 75,000 volumes. A site has been selected on the College campus, and it is expected that the corner-stone will be laid next May.

It is announced that the fund for the relief of the suffering by the famine in India, which was started a few days ago by George Faudel-Phillips, Lord Mayor of London, amounts to about a hundred thousand pounds. The largest subscription to the fund was that of William Waldorf Astor, who gave £2,000 ($10,000). Lord George Hamilton, Secretary of State for India, has informed the Lord Mayor, who a few days ago opened a fund for the famine sufferers in India, that the famine, including loss of revenue, would cost the Indian treasury between four and six million pounds. The money donated by the Government of India to the relief of the sufferers provides them with a bare subsistence. The private subscriptions will be managed by a central committee at Calcutta. These funds will be devoted to provide comforts for the sick and aged, supporting children who have been made orphans by the famine, etc.

By the will of the late Harriet N. Flint, of Wakefield, Mass., $54,000 is given in public bequests and $53,000 is left for relatives. For the town of Wakefield $10,000 for a soldiers' monument is left, but the monument must cost at least $20,000. The sum of $2,000 is left for the improvement and care of the cemetery in Wakefield. To the Baptist and Congregational Churches at North Reading $2,000 each is left. To the Massachusetts Baptist State Convention, Baptist Home Missionary Society, and the American Baptist Missionary Union, Woman's Baptist Home Missionary Society of Massachusetts, $5,000 each is left; $2,000 to the Massachusetts Baptist Charitable Society and the Massachusetts Society for the Prevention of Cruelty to Children; to the Merrimac River Baptist Association, $6,000, and to the Wakefield Home for Aged Women $500. Three thousand dollars is given to the town of North Reading to be used in caring for Flint Memorial Hall. The rest of the estate is divided as follows: One-third to the Baptist Church at Wakefield and two-thirds to the Bap-

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tist Theological Institution at Newton for indigent students.

It is not so very long since a call for subscriptions for a memorial to the author of "The Schönberg-Cotta Chronicles" was issued, says the New York "Tribune," but the memorial is now an accomplished fact. It took the form of an endowed bed in the North London Hospital for Consumption, on Hampstead Heath. The other day Princess Christian of Schleswig-Holstein unveiled the tablet which has been placed over the bed. It is inscribed as follows:

To the Glory of God and in memory of
Elizabeth Rundle Charles,
Author of "Chronicles of the Schönberg-Cotta Family,"
For twenty years a constant visitor in these wards,
This bed is endowed by some of the
Many friends who love her.

Mrs. Charles was particularly interested in the hospital where this tablet has been placed, and there was a quick response to the appeal for funds wherewith to perpetuate the memory of her there. The contributions came from all parts of Great Britain and the Continent, from India and Australia. They were accompanied in many cases by letters which showed that the works of this lady have made a deep impress upon many of her contemporaries. As pure literature the "Chronicles" and her other books are minor productions, but the spirit in them has carried them far afield and kept them alive.

The Armenian Fund

Previously acknowledged	$7,946 08
Kings' Daughters, Glendale and Tropico, Cal.	5 00
*W. C. L., Salina, Kan.	1 00
*Young Ladies, Houghton Seminary, Clinton, N. Y.	60 00
Hannah Eicher, eight years old	1 00
Lydia Somers Eicher, two years old	1 00
L. G., Fort Leavenworth, Kan.	8 00
Mrs. Burns, Baltimore, Md.	1 00
C. W. M.	5 00
M. T. A., Cambridge, Mass.	25 00
	$8,053 08

*For the Orphan Fund.

For the Little People

A Race

By Marie Gloden

A mad little tear
And a sad little tear
Once started a queer little race.
"I am ahead!"
The angry tear said,
As it hurried down Peggy's small face.

But the sad little tear
Met a glad little tear,
And together they hurried apace.
"I'm sorry, mamma,
Truly I are!"
And the sorry-glad tear won the race.

The Cow that Sailed to the Fair

By James Buckham

When I was down on Cape Cod last summer, I heard an amusing story about an old sea captain and his cow. Captain Patterson, after sailing the sea for more than forty years, finally retired to a little farm near Barnstable, where he settled down, with a horse, a cow, and two or three dozen hens. His cow, though a lank and rather stubborn creature, was said to come from very good stock; and when the Barnstable people took it into their heads to have a fair, Captain Patterson determined to exhibit his cow.

But when the day came for driving her to the grounds, the cow showed that she had a mind of her own, and would not budge a step beyond the farm-yard gate. In vain the old Captain tugged at the rope, pummeled her sides, and pushed her flanks. The cow wanted to go to pasture, and was bound she wouldn't go to the fair.

Captain Patterson's patience was nearly gone, when suddenly an idea occurred to him. Though he was not strong enough himself to force the cow to go to the fair, his sea-training suggested something that was! Tying the cow to the gate-post, he went up into the loft of his barn and threw down an old sail, stepped to a dory-mast. Then he put a horse's blanket-belt through an iron ring, strapped the belt around the cow, inserted the end of the mast in the ring, and bound the mast to the side of the cow with some fifty feet of rope.

The wind blew "quartering," and when the captain untied the cow and raised the sail, the canvas swelled out over the cow's back, and away she went "sidling" down the road, mooing and plunging, and trying to stop herself in vain. Captain Patterson seized her tail, and, using it as a rudder, guided her skillfully in the right direction. With every fresh puff of wind the obstinate cow would be hurried along, faster and faster, while the dust blew up in clouds, and the sail flapped and tugged, as Captain Patterson held to the main-sheet with one hand and the cow's tail with the other.

It was a hard voyage for both of them, but not a long one; and when they came in sight of the fair-ground, everybody ran out to see the remarkable sight of a cow being sailed through the streets like a ship. Cheers and laughter filled the air; and when the Captain finally whirled his cow around at the gate of the fair-ground, and brought her neatly "up into the wind," the shout that arose might have been heard two miles away.

Unfortunately, Captain Patterson's cow did not take one of the prizes for blooded stock; but the Captain himself was given a special prize, by the Fair Commissioners, for "the best device for getting balky cattle to market"!

A Pet Horse

In going to a fire last week in New York one of the pet fire horses was so badly injured that he has been taken away for treatment, and will be sold when he gets well. He slipped on the ice and injured his hip so that he will never do any heavy work again. "Baby," for that was the

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horse's name, is thirteen years old. He is very affectionate and somewhat mischievous. He got out on the street from the engine-house. At the corner a candy man has a stand. Baby went up to the candy-stand and ate fifty cents' worth of candy before the candy man got back, though he was gone but a few minutes. The firemen paid the candy-man, and after that they used to buy candy for Baby every day. Baby learned to catch apples in his mouth. The firemen would stand at a distance and throw the apples, and Baby caught them. He would hold up his fore foot and "shake hands," and he would slyly nibble the buttons off the firemen's coats. The children in the neighborhood all loved this pretty gray horse, and when the ambulance came to take Baby away to be cured, as well as he ever can be, some of the children cried. Let us hope that gentle, loving Baby will be bought by some very affectionate papa to give as a birthday present to some loving mamma, and that his only business in life will be to draw a pony carriage with mamma and the children in it. Then he will have apples, carrots, and candy, and, best of all, loving care.

My Shadow

I have a little shadow that goes in and out with me,
And what can be the use of him is more than I can see.
He is very, very like me, from the heels up to the head;
And I see him jump before me when I jump into my bed.

The funniest thing about him is the way he likes to grow—
Not at all like proper children, which is always very slow;
For he sometimes shoots up taller, like an india-rubber ball,
And he sometimes gets so little that there's none of him at all.

One morning very early, before the sun was up,
I rose and found the shining dew on every buttercup;
But my lazy little shadow, like an arrant sleepy-head,
Had stayed at home behind me and was fast asleep in bed.

—*Robert Louis Stevenson.*

A New Kind of Sentinel

When we see a peacock, we are greatly disappointed unless we can see him spread his beautiful tail-feathers. We think it is a peacock's sole business to be beautiful. Out West, on several farms, peacocks are kept for protection. The men who have them say they will alarm the household if a stranger approaches; that they will not make friends with a stranger as dogs have been known to do, but will call and call until the stranger disappears.

The cry of the peacock is so disagreeable, and he uses his voice so often when there is no cause, that the chance of the peacock driving the watch-dog out of the business of watching is not very bright. Who would want to give up Rover, with his big flowing tail wagging a welcome to his friends, or the deep bass bow-wow of Nero, or the frisking, wriggling tail of Gypsy? No, Mr. Peacock may do to frighten thieves, but he can never drive the loving dogs out of the homes where children are.

The Dogs and the Alligators

In the swampy lands of Madagascar are a great many alligators. The dogs of the island have learned that the alligators are their enemies, and must be watched. Dogs have great freedom in Madagascar, and roam freely about the island, on which there are many streams. In crossing these streams the dogs are sometimes caught by the alligators. The dogs have learned how to cross the streams without encountering the alligators. The natives say the dogs, a half-dozen or more, will assemble on the bank and begin barking. This barking attracts the attention of the alligators, who assemble, ready to catch the dogs when they attempt to cross. The dogs continue to bark until they think all the alligators have assembled, and then they break and run about three hundred yards above the alligators, and plunge into the stream, swimming quickly to the other side. The dogs, moving more quickly than the alligators, easily escape them.

A Queer Little Girl

She was a little dumpling of a girl. Her cloak was thick and long, her hood thick and warm, and her very fat legs looked fatter because of the thick leggings that covered them. In her hand she had a pinwheel made of gold and yellow paper, which the wind was whirling so fast that you could not see the points. The little fat girl was laughing so hard that she could not walk. Suddenly the wind stopped blowing, the pinwheel gave a few lazy turns and stopped. The little girl stared, looked around as if to find the wind, puckered up her lip, and then howled—no other word would describe the sound—she howled, and danced, and then shrieked at the top of her voice, "I want it to go round, I want it to go round!" It was so ridiculous that the people passing laughed, and no wonder—crying because the wind would not blow. What an unreasonable little girl!

A Busy Little Maid

Oh, where is the busy, busy little maid
To help us work to-day;
Oh, where is the happy, happy little maid
To join us in our play?

I see her stand at my right hand;
She is so bright and steady.
To clean and sweep, the house to keep,
For work or play she's ready.

—*Exchange.*

The Hermit and the Birds

Up in the North Woods in the Adirondacks there is a man who lives all alone in a little house in the deep woods. He has been so friendly with the wild woods folks, the rabbits and birds and even larger folk, that in the snow all about his house are found their tracks. The chickadees who live in the thick pine branches over the little hut fly down and light on his head and shoulders, and eat out of his hand.

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The Home Club

The Home and the State

We speak of public sentiment as if it were a desirable thing, but a thing apart from our every-day lives. Public sentiment is the expression of public morals. Public morals are always as good as the moral standards of the homes, the average homes of the community. Public sentiment is private opinion publicly expressed. It is the conception in the home of its relation to other homes, its relation to the community, to the State, to the Nation, that constitutes public sentiment. If the sentiment of the homes of any community is for the best things—law, order, education, physical perfection, æsthetic development—in short, if the private sentiment of every home in the community demands the best things, the things of this life that make for righteousness, the public sentiment of the community contributes to and secures from the State the laws that make for righteousness. It is the lack of private opinion in the homes that causes the community to suffer from "bossism" and its attendant evils, whether the "boss" is a local school committeeman, or a candidate for the Senate of the United States, who ostentatiously writes the names of the State Senators who dared to vote against him. Lack of private opinion on public affairs in the majority of homes in that State made it possible for the political boss to inflict that degradation on the citizens of that State. The State is what its homes make it; at any moment the moral standards of the homes of the State may be measured by the condition of its public affairs. Its rulers are the choice of the homes of the land, for the mothers are the educators of its voters.

English at Home and in School

At a recent meeting of the Schoolmasters' Association of New York and vicinity, Dr. Cuskie Harrison defended the schoolmasters against the charges of the colleges that the preparatory schools do not prepare for college work. Part of Dr. Harrison's defense was that schoolmasters contended with the criticism of parents, of patrons, and of the college professors. He asserted that schools were just as good as they were allowed to be. Dr. Harrison referred to the conflict in the matter of language between the home and the school, a conflict which Mr. E. L. Godkin pointed out very clearly in his address before the same Association in November of last year, which was printed in the January number of the "Educational Review." Mr. Godkin says that in England and on the Continent the language a man uses marks the limit of his social position. Parents recognize this, and are very careful about the language used by their children. Teachers in America, Mr. Godkin thinks, do not have this tremendous advantage of home standards. "The teacher is left to struggle alone against the indifference of both parents and society, and against the streets. Half an hour at home, in the street or playground, is often enough to obliterate the results of two hours' teaching at school. The community does not help the teacher." The newspapers are some degree responsible for the carelessness in the use of English. Mr. Godkin lays part of the blame on our institutions of learning for the low standard they placed on language until 1874. His remedy is to give English a more important place in the school-room and college entrance examination. Mr. Godkin found his views accepted at the December meeting. At a meeting in New York City where the audience were teachers in private schools and mothers, this subject was touched upon by a very successful teacher, who bravely said that the requirements for entrance examinations made it impossible to give to English (written, spoken, and the literature) the necessary time, and yet have girls enter college at eighteen and nineteen. She said that there must be some readjustment before girls could be properly prepared in English, and touched delicately on the conflict between the home and school in this one thing. The teacher could not control the reading of her pupil at home. The books read formed the pupil's language, her taste, and her ear. The home could help the school very materially. First let the teacher decide the question as to the books to be read, and let her be careful to correct inaccuracies in the conversation of the pupils—a proper privilege, but one too little used by teachers. All this discussion and criticism recalls "English as She is Taught" and "The Young Idea," two books that should be owned by every parent and teacher who would be tempted, without these prods, to sink into a rut of indifference and irresponsibility as to the teaching of good English and its value.

Teaching Patriotism

The Patria Club of New York has offered a prize of $50 for a brief outline of work that can be introduced into the kindergartens of the country for the purpose of teaching and training pupils in intelligent patriotism. The competitors for this prize are allowed the utmost freedom in deciding on the outline of work offered in competition, but the Patria Club suggests the following: The historical geography of the United States to be presented by the use of sand, and about the geographical divisions made by this sand to group stories of the Dutch, Huguenots, Puritans, and Pilgrims. Just how children of the kindergarten age, which is presumed to run from three and a half to six years, perhaps seven, can be made to understand even the most elementary presentation of colonial history, or the Revolutionary War, or the Declaration of Independence, or the Duties of Citizens, is an open question. Under the last head the committee suggests Home Duties affecting the Public Good, Business, and Suffrage. How to present these subjects will not be very clear to those who understand the purpose of the kindergarten. That the offer of such a prize will lead to thought which will be helpful to the best kindergartners is very certain. Why the stories told in the kindergarten should not more frequently relate to historical events, the sentiment of which children even of the kindergarten age could understand, is not entirely

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clear to the lay mind. There is the possibility of making a child understand what the word vote means, because a freedom of choice is one of the fundamental principles of the kindergarten. It is an open question whether the teaching of patriotism has not become a fad. This separating of life into departments is one of the mistakes of modern education. Life is a unit. Truthfulness, fidelity, consecration, clearness of vision as to right and wrong, and love, belong equally in the home, the Church, business, and the State. Who are the men that stand at the head of any movement? Who are the women to whom the public turn when the service of woman is needed in the State? Is it not always the woman or man who brings all these qualities to any service? These qualities make character. No man or woman is rounded out or perfected in character who is indifferent to the condition of the community of which he or she is a part. Patriotism should be the natural emotion of every citizen. It is not by hanging flags over school buildings or saluting flags brought into the school-room that we may hope to teach patriotism. It is by developing the character of the individual so that the sense of duty embraces the whole of life, and not a few of its departments. The value of the kindergarten is its training in community life. The individual lives for all. Its strength lies in training the character as a unit. This is the office of all education.

A Bulletin-Board

One of the most interesting subjects of the present day is that of the education of girls. How shall they be educated to develop any talent they may possess, so that, should the future demand it, it may become a source of revenue? That need exists that girls should be so educated, irrespective of their social positions, a glance at the bulletin in the Exchange for Woman's Work in New York will prove. We have not the space to give all the cards on this bulletin, but print a few specimens: "Imaginary walks and talks in Paris;" "Conversation in French without books"—this, of course, was followed by an application for private pupils. "Shopping"—of course by a woman who had seen better days. "Non-resident private secretary or companion;" just the reading of that line is enough to make a woman weep, when she realizes that about one woman in ten thousand of the population indulges in a private secretary; and is there a more pathetic thing than seeking to earn one's living by being a companion? Others are: "A student in natural sciences and art will take an inquiring child to the museums and parks;" "Weekly Mending," "Miniature Painting," "Lessons in Nerve Training," "Deficiency in early education supplemented by private lessons;" "In the Cheering Business"—that is, a woman absolutely enters into an engagement to amuse invalids and convalescents, and announces that she has had successful experience. Another woman advertises to open and close city and country houses. "Laces, shawls, and gloves cleaned at ladies' homes." Another offers to prepare work for the press. "Backward pupils will find an experienced teacher." And the usual accompaniment of lessons in "drawing," in "painting," and in "cooking." It must be remembered that all of these advertisers are women who have filled different positions in the social scale. Certainly this bulletin-board is a lesson no mother can afford to ignore. Almost anything is preferable to arriving at middle life and having to face the world absolutely untrained to do any service for which the world is willing to pay, with no ability to meet the changed conditions, and often with ill health as an added burden. Educate girls to health, then to use all the mental ability they possess. Educate every girl to manage an allowance; educate her to choose that she may have the power of decision.

A Question

Dear Outlook: In an article in the Home Club in The Outlook for January 9, certain statements suggest a problem on which I should like an expression of opinion. The first statement is this: "The uniformly low wages paid to those behind the counter are due to the fact that a large percentage of the women employed in our stores live at home, and are not compelled to pay board." What is to be said of the consequences to those women who are entirely dependent upon their wages for support? Is not this a considerable number, and are not the evils great? The remedy sometimes suggested is that those who are not obliged to work for a living must be persuaded not to work for wages, on the ground that it is wrong for them to do so. This has always seemed to me an impossible solution, and the writer of the article in question seems to reject it in suggesting that it may be "infinitely better for three or four sisters, the daughters of a man earning a small income, to stand behind a counter earning money, even though it be but paltry wages, than that they should live at home in idleness, ennui, and discontent." Now, if that which is right and ought to continue, namely, the employment, as wage-workers, of those who are not dependent for a living upon their wages, necessarily, by making wages very low, brings great evils upon a large number of other workers, the case seems sad and hopeless.

M. E. C.

The Outlook will be very glad if the publishing of this letter shall draw out a discussion on this important subject. It is one that affects the home seriously, and that puzzles the economist.

A Truth

There is an analogy in the current number of "Life" which has in it a great compelling truth. The New Year is a child who is caught by a man who demands from the child that he shall give him three things—love, riches, and fame. The New Year promises this. When the year ends, the man has lost everything. But the Old Year, an old man, meets his accusation with:

"'Fool!' said the Old Year. 'Do you not yet understand? Riches, fame, and love are yours now. I have fulfilled my promise. That which the soul knows, that it possesses. Riches, fame, and love belong not to the man who has them outwardly, but to him who has learned to know them inwardly. When you had them, you had them not. What you have lost is gained. What I have taken from you, I have placed in your possession. Henceforth their outward forms may come or go; the realities are yours forever.'"

A National Household Economic Association

Dr. Mary E. Green is the President of the National Economic Association. The purpose of this Association, now four years old, is to bring housekeeping to a more scientific execution, to establish bureaus of information, and to arouse the ignorant and indifferent housekeepers to the relation between health and morals, and foods and sanitation.

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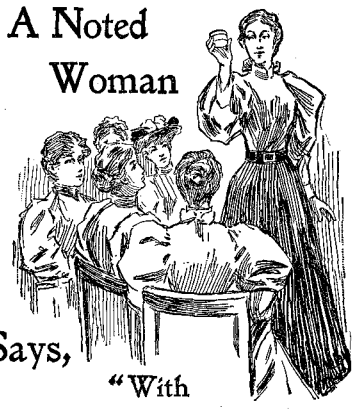
A Serious Fire

Theodore B. Starr's establishment, at No. 206 Fifth Avenue and No. 1126 Broadway, was more seriously crippled by the fire which occurred on the morning of December 30 than was reported at the time. The damages to the building were such that extensive repairs will have to be made, unfitting the place for business during their progress. A temporary removal has been made to No. 218 Fifth Avenue, on the corner of Twenty-sixth Street, where the stock is now displayed as advantageously as the smaller quarters will allow. Mr. Starr hopes to return to his old building in the course of a few months.—*New York Tribune.*

A Noted Woman



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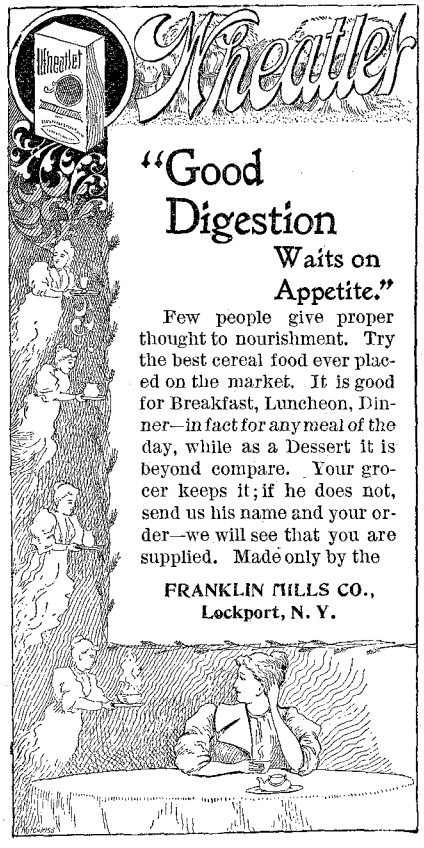
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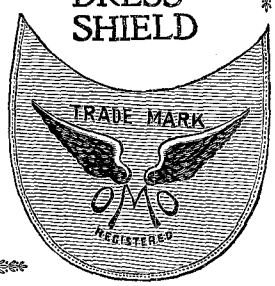

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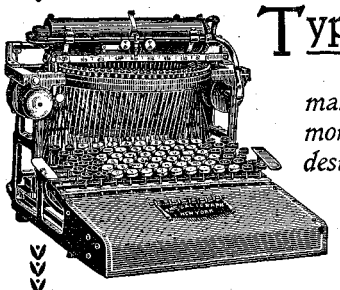

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